

*Rev. Faulks*

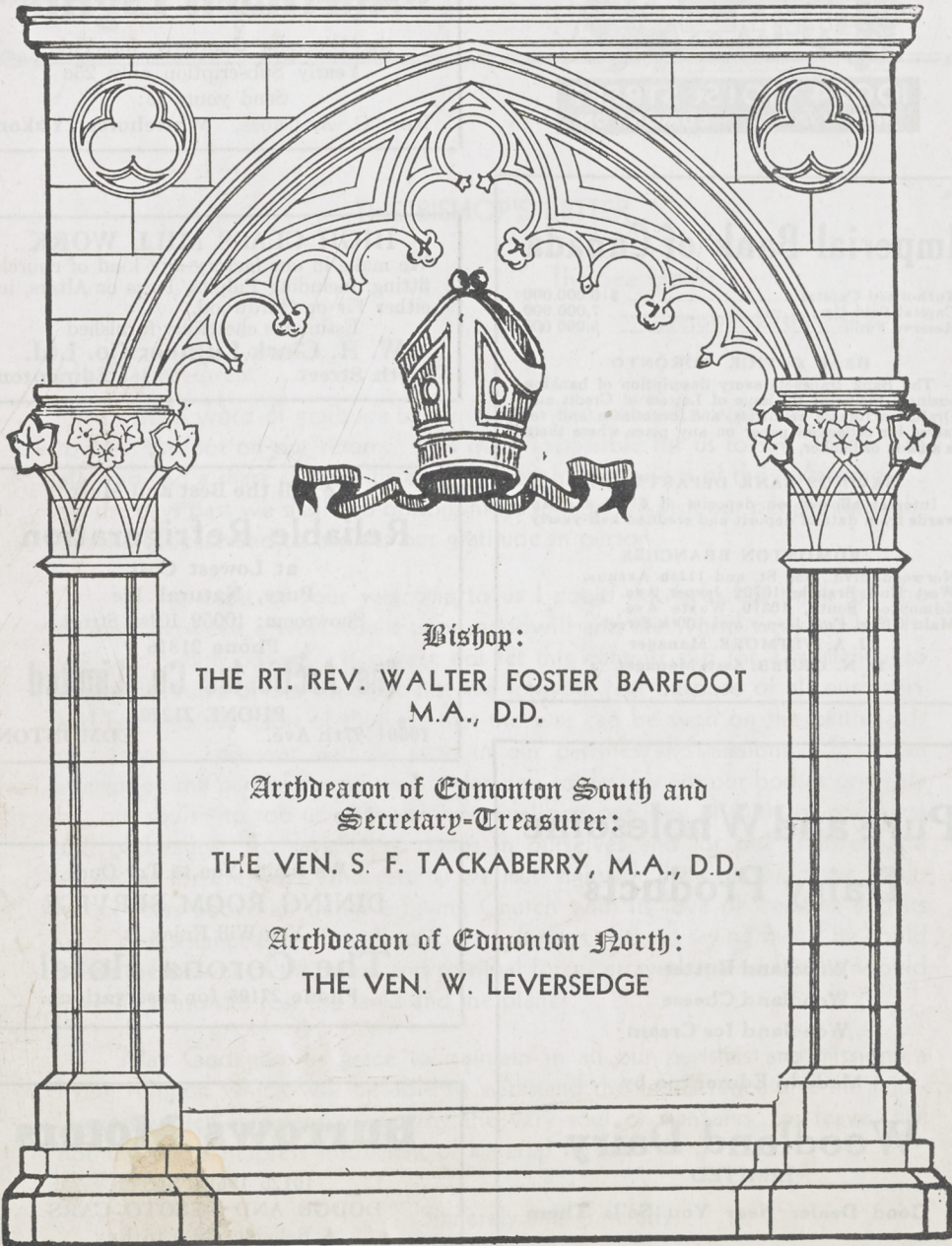
# The Church Messenger

DIOCESE OF EDMONTON

*17*  
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EDMONTON, NOVEMBER, 1942

No 129 *11*



Bishop:

THE RT. REV. WALTER FOSTER BARFOOT  
M.A., D.D.

Archdeacon of Edmonton South and  
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THE VEN. S. F. TACKABERRY, M.A., D.D.

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# Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

## THE BISHOP'S LETTER

The See House,

October 27th, 1942.

My dear Brethren:

First a word of gratitude to you all for your generous welcome to me and to Mrs. Barfoot on our return. It is quite impossible for us to say "thanks" to all who had a share in the gifts except through the medium of the "Messenger." As the days pass we shall find opportunities together to visit our people throughout the Diocese and to express our gratitude in person.

In the midst of your welcome to us I could not help but think of the contrast between a world built upon goodwill and the world wrecked by ill-will and selfish power. We dare not let this contrast slip for a moment into the background of our thoughts lest we lose the real purpose of all our work and fall into the habit of thinking that the war can be won on the battlefields of Euorpe. This war will be won in our parishes and missions. It is an attempt on the part of the powers of darkness to destroy not our bodies primarily but our souls—to rob us of the highest qualities: our love of truth, of goodness and of beauty. To save these things in ourselves and for our children and above all for the boys who return, we must fight for them on the home front. Hitler fears above all things a Living Church with its love of freedom and its spirit of resistance to evil in all its forms. It goes without saying that if he could break the power of the moral and spiritual forces arrayed against him he would have no reason to fear the tanks and the planes.

May God give us grace to maintain in all our parishes and missions a living religion which will be able to withstand the indifference and the faithlessness which threatens to destroy the very soul of man and to leave him nothing but a helpless instrument of material forces.

Sincerely and gratefully,

(Signed) WALTER EDMONTON.



# GEORGE OR THE DRAGON

(We have received a copy of a striking sermon, no doubt typical of many others, delivered on the Day of Prayer by the Chaplain at an R.A.F. Parade Service on a big aerodrome. We quote the sermon in a slightly abbreviated form:)

"Five hundred years before Christ a young man named Ezekiel wrote: 'The Spirit entered into me and set me upon my feet' (Ezekiel 3.24). He was in Jerusalem when the Babylonian invader carried his people into captivity. He watched, amid the impressive splendour of the conquerors, his own folk uprooted, deported and enslaved. But something happened to this young man that put his name into history. God's spirit entered him and set him upon his feet. He was able to stand up and 'take it'. He used suffering and exile to forge the steel of a better manhood.

"The aim of such a service as this is to find a new spirit that will set us upon our feet, and send us forward with high courage, deep resolve, and unconquerable faith. Our King has called us to an Empire-wide 'stand-to,' when our thoughts can be directed from earth to Heaven, from man to God.

"After three years of 'blood and toil and tears and sweat' we are a little weary. We are still toiling up the hill and victory is not in sight. During these three years many thousands have fallen out, their work done, 'their memory hallowed in the land they loved.' As the Prime Minister has said, it is to 'so few' that 'so much' is owed. They, those winged sons of daring, never realized that their brilliant endeavours would earn for us such a measure of safety. They simply did their duty. You may remember that good-bye letter from an airman to his mother, which appeared in *The Times*:—

"I have instructed that this be forwarded to you if I fail to return. . . . I shall have done my duty to the utmost of my ability. No man can do more. No one calling himself a man could do less."

"There is now a great company of silent witnesses, seeing how we are faring, watching how we rise to our new destiny. They do not honour our cynicism, our disloyalties, thoughtlessness, our lack of enthusiasm, our dead-beat sophistication, our dullness. They have not died for the worst in us, but for the best, for the New Britain that shall arise from the ashes of war's last fire.

"On such an occasion it is my duty, not easy to perform, to point you to the things that breed a good spirit—to set us upon our feet; it is my lot to direct your eyes from the seen to the unseen, to call you to attention before God that His spirit may enter into us and set us upon our feet.

"It is no longer 'St. George and the Dragon,' but 'St. George or the Dragon.' For as the Dragon is the embodiment of evil, so George enshrines the spirit that overcomes it. It is either the Dragon or George. Let us make no mistake about it. There are some ultimate issues about this conflict that the average serving man has not dreamt of nor imagined. We need to start a daily war against evil in our midst if we would be fortified against evil without. As in *Pilgrim's Progress*, Evil is certainly 'straddled over the whole breadth of the world,' and, confronted by it, we say 'Let George do it,' by which we mean 'Let the other fellow do it.' We all need the spirit of George. We need a host of little Georges, militant against evil. Time was when we had to 'stand up and take it.' Time is when we must 'march forward to give it.' This Dragon of Evil will not be civilized. No whitewash will make evil good. We know what the Dragon wants—winner takes all. Whether this Dragon be the evil in another nation, in a dictator, in an idea, in ourselves, or in the common ways of life—it is stark evil, gross darkness. We must create now a revived and vital spiritual front in which evil will suffocate so that nothing will deter this nation from its maximum effort in the fight.

"Here are some practical things which will, if we do them, and they can be done by the ordinary man, lead to a spirit that will set us upon our feet:

1. *Admit our failures.* There is nothing at once so great and so humbling as an admission of failure. Come, now! Aren't we part of the world's trouble and sin? Haven't we allowed evil to grow in our midst, hoping to civilize it? Haven't we fallen short of God's will? Haven't we missed the mark? A new strength will come from such humbleness. It is the first attitude in which to seek God's spirit.

2. *Reaffirm our loyalties.* Let us once again affirm our undivided loyalty to God's way of life in Christ, His standard of Goodness, Truth and Justice. We know that these standards are really right and that all else is really wrong. Goodness is stronger than hate, truth better than a lie and justice than treachery, and that they will survive as long as there is one man in whom this spirit burns with undying flame.

3. *Abandon criticism and blame*—these are of no value and no one here is in a position to judge. Criticism and blame destroy unity by dividing it, be a rumor-stopper. Avoid arguments. Be constructive, positive. Don't pull down, build up. We need fewer architects and more bricklayers in this war.

4. *Go the second mile* in duty and initiative. Put that extra bit into your work and stop living by appreciation and attention. Mobilize heart, mind, soul and strength as if the whole nation depended on you alone.



## GEORGE OR THE DRAGON, Cont.

5. *Love your neighbor*—not your neighbor's wife. Good relationships are an essential part of a good spirit as a bastion against evil.

6. *Pray daily*—resolve now on at least five minutes a day wherever you are. Prayer keeps open your communication lines with God, however little you may 'know' him. Prayer alters your disposition and that's an important thing—a changed disposition. Pray for our leaders, it will help towards a real sympathy with their problems and will contribute to their account a spirit that will set them upon their feet. A Chinese proverb warns us, 'Dig a well before you are thirsty.' Prayer is a well of refreshment in the day of calamity. Cultivate the prayer habit now so that when you are at your wits' end you will find God at the other end. Prayer provides a panic-proof, shock-proof armor against surprise attack. Provide your own stock of morale, with enough to spare for your neighbor, and then we'll all have enough.

7. *Christ is the pattern*—not the meek and mild, but the warrior in the well-fought fight. Remember His undivided loyalty and obedience to God's will. He remained 'upon his feet'

to the end, even though those feet were impaled on a rough wooden cross. Christ's spirit is not dead—far from it. Napoleon laments thus:

'An extraordinary power has been given to Alexander, Charlemagne and myself. But for us the presence has always been necessary, the eye, the voice, the hand. Whereas Jesus Christ has influenced and commanded His subjects without His visible presence for eighteen hundred years.'

"He is a Man of Sorrows intimately inured to suffering, injustice and the entail of sin.

8. *God defends His right*. Don't worry whether God is on your side or not. Are we on His? Can He count on us now to spread His spirit as the forerunner of real victory? God will defend His right, not ours. The destiny of history is His business. We are the means, He is the end. By our work we can hasten the achievement. We are not fighting for a world as we want it, but for a new world as God wants it—it is the only world He can, and will, bless with victory."

(Spiritual Issues of the War)

## APPORTIONMENTS

(With Apologies)

Q. What is Apportionment?"

A. "Apportionment is a preposterous amount of money expected from our parish each year."

Q. "Why do you say the amount is preposterous?"

A. "Because anybody with an ounce of brains could see that we are expected to pay twice as much as we can afford?"

Q. "How is this apportionment divided among the parish of the Diocese?"

A. "I don't know, but the system is obviously unjust."

Q. "Why do you say your quota is unjust?"

A. "Well, look at the amount we pay compared with what St. Jude's pays."

Q. "But is not the amount of your apportionment arrived at on exactly the same basis as that of St. Jude's?"

A. "I don't know. It can't be. In any case, look what a rich congregation they have, whilst our folks are really quite few and poor. And then, there's our Vicar, he . . ."

Q. "How would you assess apportionment, then?"

A. "Easy. Let us have no set amount, and then appeal to the generosity of our congregation. You'd be amazed . . ."

Q. "Then why have they been so reluctant to be generous in the past?"

A. "It's the system. It gets people's backs up, always talking about Japs and Chinamen and Eskimos. Why, our Vicar . . ."

Q. "You think a parish should decide its own quota?"

A. "Now you're getting somewhere. That's what we want."

Q. "That being so, then St. Jude's should be

allowed to decide its quota of apportionment, also?"

A. "Oh no! Well . . . maybe yes, providing they paid enough, but there's lots of those churches should be paying twice as much as they do, whereas we've always been victimized."

Q. "So I can see! And what is apportionment money used for?"

A. "I'm sure I don't know, but I'm positive those Japs and Chinamen and Eskimos get plenty, though what good it does them is beyond me."

Q. "Did you know that only a very small percentage of apportionment is allocated to our Japanese, Chinese and Eskimos Christian Work?"

A. "Is that a fact? They why the dickens doesn't someone tell us these things."

Q. "Also did you know that our own Diocese of Edmonton received over \$11,000 last year in grants from M.S.C.C. because parishes throughout the Dominion paid their apportionment in full?"

A. "Is that a fact? Well . . . er . . ."

Q. "Did you know that most of our parishes are kept open only because of the missionary givings of other Churches in the Dominion?"

A. "Well, I never looked at it in that way. Now if our Vicar . . ."

Q. "Why not face up to apportionment honestly, and accept your just share, and get all your people contributing regularly both to the black side and the red side of the envelope each Sunday?"

A. "Well, now that you put it that way, maybe I was a little hasty, and perhaps the Vicar isn't exactly wrong after all."



## Diocesan News

### THE BISHOP'S ENGAGEMENTS

- October 18**—11:00 a.m.—Ordination—Holy Trinity. The Reverend H. J. Jones raised to the Priesthood.
- October 18**—3 p.m.—Rally Service—All Saints' Cathedral.
- October 19**—8:00 p.m.—Reception—All Saints' Parish Hall.
- October 20**—3:00 p.m.—Reception—Macdonald Hotel. (W.A.)
- October 21**—8:00 a.m. to Noon—Clergy Conference.
- October 22**—Executive Committee.
- October 25**—11:00 a.m.—Westlock.
- October 25**—8:00 p.m.—Jarvie (Confirmation)
- October 26**—8:00 p.m.—Onoway.
- October 27**—4:30 p.m.—Family Welfare Bureau.
- October 28**—8:00 p.m.—Confirmation—Tofield.
- October 29**—8:00 p.m.—Confirmation—Viking.
- November 1**—11:00 a.m.—University Service, Convocation Hall.
- November 8**—9:00 a.m.—Kitscoty—Confirmation.
- 11:00 a.m.—Blackfoot—Dedication.
- 3:00 p.m.—Islay.
- 9:00 p.m.—Vermilion—Legion Service.
- November 11**—11:00 a.m.—Canadian Corps Association.
- 8:00 p.m.—Memorial Service—All Saints' Cathedral.
- November 15**—7:30 p.m.—St. Mark's, Edmonton—Confirmation.
- November 16**—Cadomin (Confirmation)

### CHAPLAIN



REV. C. E. F. WOLFF

The Rev. C. E. F. Wolff, Vicar of Sedgewick, Killam and Lougheed, who has been accepted by the Army, and will leave shortly to take up his duties as a Chaplain. His many friends wish him every success in his new work. This raises to six the number of clergy who have enlisted from this Diocese.

### ORDAINED



REV. HYWEL JAMES JONES

The Rev. Hywel James Jones, who was raised to the Priesthood at the Ordination Service held in Holy Trinity, Edmonton, October 18th. Mr. Jones is Vicar of Tofield and Viking. He is the son of Canon Jones, formerly of North Battleford, and now living in Wales.

### SOCIAL SERVICE TEA

The annual Tea and sale of Home Cooking, etc., in aid of the Diocesan Council for Social Service will take place at All Saints' Parish Hall on Friday, November 27th at 3 p.m. Mrs. L. C. Conn, Convener, is in charge. Arrangements are also being made for the A.Y.P.A. Alumni to sponsor some function on the same evening in the Hall. This has always been one of the outstanding events of the year, and the co-operation and support of all interested in Social Service work is requested.

### RECEPTIONS TO BISHOP AND MRS. BARFOOT

The Diocesan reception to the Bishop and his bride took place at All Saints' Parish Hall on Monday evening, October 19th. The hall had been tastefully decorated, and the Bishop and Mrs. Barfoot, together with the Ven. S. F. Tackaberry, Canon Trendell, and Mrs. F. Ford received the guests, who numbered several hundred. The hall stage was furnished for the occasion, and those receiving remained on the stage, the guests going up on one side, and returning from the other side. Mr. Harold Weir announced the names of the guests.

At the close of the reception the Rev. H. J. Jones presented a purse on behalf of the Clergy of the Diocese, and Mr. D. W. F.



Richardson presented the Diocesan Purse. Both the Bishop and Mrs. Barfoot spoke in reply, thanking all present for their warm welcome and good wishes.

### **Bishop and Mrs. Barfoot are honored at Reception at Macdonald Hotel**

The drawing-room of the Macdonald was bright with ferns and autumn flowers on Tuesday afternoon October 20th when the Right Rev. W. F. Barfoot, Bishop of Edmonton, and Mrs. Barfoot received more than 250 guests at a reception arranged by members of the Diocesan Board of the W. A.

Mrs. S. F. Tackaberry received with them, and Mrs. H. Gutteridge and Mrs. F. A. Garton announced the guests.

Mrs. Barfoot's dress of rhapsody blue crepe romaine was cut on classical lines, the long slim skirt terminating in a short train. Her corsage of Talisman roses was a gift of the Diocesan Board of W. A.

Presiding at the table were Mrs. Frank Ford, Mrs. W. Leversedge, Mrs. V. Barford, Mrs. W. H. Clark, Mrs. M. Conn, Mrs. H. Wilson.

Serviteurs included Mrs. W. M. Nainby, Mrs. L. M. Watts, Mrs. S. E. Otley, Mrs. R. Arnold, Mrs. D. Sims, Mrs. R. Boas, Mrs. W. Melnyk, Mrs. W. Elkin, Mrs. S. Bell, Mrs. G. P. Gower, Mrs. S. West, Mrs. G. Clark, Mrs. R. S. Faulks, Miss P. Graham, Miss E. Fishbourne, Miss K. Reid, Miss Betty Wilson, Miss E. Coles, Miss I. Niblett, Mrs. A. Wallis. Mrs. W. B. Chamberlain was in charge of the guest book. Others assisting were Mrs. H. P. Reid, Mrs. W. Croft, Mrs. L. Roberts and Mrs. W. G. Miller.—D.L.G.

### **COUNCIL FOR SOCIAL SERVICE**

So many people of late have asked about the Social Service work of the Diocese. We have a stack of appeals for assistance and Secretaries of Groups have written if we need the things their Groups are prepared to send in to us. People in the city have 'phoned to say that there is a box of used clothing waiting there for us, and what is to be done with it? To all we have had to say, "Will you wait just a little while?"

You see, the branch of Social Service which has to do with the distribution of clothing etc., has run into difficulties. We closed in April as is our custom for the summer months. Everything was packed away in moth balls etc., so that it would be clean and in good shape when we opened again in September. Late in the summer we found that these things were not again to be unpacked in these rooms, the building having been turned over to the American Forces stationed in the city. Of course, we were glad to vacate the premises for such a cause but it did put us in an awkward position. Through the summer months we built up our stock considerably and found there was no place to put it. We searched the city for a suitable place, and were assisted in every way by the city authorities, but were unable to find anything that would do at all. In the meantime the supplies were stored in the basement of the

Synod Office. The situation appeared hopeless. As a last resort the Chairman of the Council wired our Bishop seeking his permission to convert one of the stables at the Synod Office. The Bishop's reply was not long in coming but it did seem a long time to us. His reply being in the affirmative, the work was begun immediately, the building was sheeted, the door and windows fixed, a new floor laid and very soon we should be able to unpack the boxes, bags and crates and then take up the appeals that have come in.

You will understand that the ladies who are to pack the parcels and cartons for our Social Service this winter will be working under difficulties. We have not the funds to make the building anything like it should be. We have not the chairs we need nor the table space for proper packing nor the dozen other things that go to make the work easier and more pleasant. If you have anything that you think we could use and would like to let us have, will you get in touch with us? We will be glad to tell you what we have and what we are in need of. At the moment we are badly in need of floor covering—not just for decoration—but to help keep the room warm. If you have a large used square that you do not need will you let us know. It is hardly likely that we could get one piece big enough—but we could fit several pieces.

Best of all, when you are in the city come to see us. Our Address is 11713 - 93 Street. Mrs. Conn, Convener for Social Service, will be glad to show you about the place and tell you of the work.

We are counting on your support to keep our shelves well stocked. The ladies all over the Diocese have done so much in this way during past years. We appreciate your work and hope that even though you are so busy with war and parish work you will keep in mind the needs of Social Service.

Later we hope to tell you of other work undertaken by the Council for Social Service. There is so much to be done that it is difficult to know where to begin—but begin we must and will soon.

We would be glad to hear from you of problems which arise in your own community, which come under the heading of Social Service. Tell us how you dealt with them and if you cannot deal with them, perhaps we can help by suggestions, or in some other way.

F. B.

### **SUNDAY SCHOOL RALLY HELD ON OCTOBER 18TH IN ALL SAINTS' PRO-CATHEDRAL**

The service opened with the singing of the hymn "Come Sing With Holy Gladness" led by the combined Junior Choirs of some ten Sunday Schools, with Mr. Vernon Barford at the organ. Canon Trendell read the prayers. The lesson was read by Mr. E. Currie of St. Faith's Church. The special speaker was the Bishop of Edmonton. The number of Sunday Schools competing in the Banner contest has increased from 7 to 15. Seven are large schools consisting of over 60 pupils and eight are small schools under 60 pupils. The banner for the large school was presented to Christ



## **CHURCH MESSENGER**

Church Junior with 91.8% and the small school banner to St. John's Sunday School with 88.8%. These banners are awarded for attendance only.

Prizes awarded for highest marks in the examinations written in May were also given out by the Bishop. The Bishop's prize for the highest mark obtained in all examinations was won by Ethel Francis of St. Faith's Parish for Junior No. 8. Prize for Senior No. 8, Sara Smith of Christ Church Parish. Prize for Senior Graded No. 11, Doreen Adams of Wainwright. Advanced Uniform: Doreen Ockenden of Christ Church Parish.

This Rally is an annual feature and is held on Children's Day. It is hoped that the out-of-town parishes will try and attend whenever possible. They will be very welcome. At this service the church is filled with happy Sunday School children.

The collection amounted to \$26.50 and will be used for the furtherance of Sunday School work in the diocese.

On behalf of the children who were present, the Bishop sent greetings to every other Sunday School throughout the Diocese. He told a story of a Korean boy, who, when he wanted to memorize the Beatitudes, first lived the words, and then learned the words. The Bishop urged the children to ask their clergyman to examine them in their work.

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"The Ever Open Door", by Bickersteth. Would the person who borrowed this book from among the collection of the late Mr. G. W. Jones kindly return it as it doesn't belong to this collection?

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### **ANGLICAN SUNDAY SCHOOL TEACHERS' ASSOCIATION**

The Annual Meeting of the Anglican Sunday School Teachers' Association was held in St. Peter's Parish Hall on Tuesday, October 6th. Supper was served, after which the business of the meeting was carried on. The meeting opened with a hymn followed by prayer led by Archdeacon S. F. Tackaberry.

After the reading and passing of the last Annual Meeting minutes, the reports of the president, secretary and statement were given. Balance in the bank is \$11.54. Archdeacon Tackaberry took the chair during the election of the officers: President, Mrs. C. H. Harris; Vice-President, Miss E. Merryweather; Secretary, Jasmine Lawrence.

The programme for the winter session is as follows:—Monthly meetings of the Association on the first Tuesday of each month in Christ Church Parish Hall at 8 p.m. with Study Groups under leaders to be chosen by the Bishop of Edmonton, followed by a short business meeting. Groups will study the G.B. R.E. Courses as laid down for the year 1942-43; i.e. Beginners, Primary Book 3, Junior Book 6, Senior Book 9, and a Teacher Training Class for those not taking the regular course.

The Sunday School Rally was arranged to be held in All Saints' Pro-Cathedral on Sunday, October 18th at 3 p.m.

A Dramatic Night is to be held again in the spring including those Sunday Schools which did not compete in 1942.

The meeting closed at 10 p.m.. There were 60 teachers present.

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### **QUARTERLY BOARD MEETING OF DIOCESAN W. A.**

The Quarterly Board Meeting will be held at Holy Trinity on Friday, November 6<sup>th</sup> beginning with Corporate Communion at 10 a.m. Rev. W. M. Nainby will be the celebrant.

Miss Ruth Carruthers, Field Secretary of the W.A., will be the guest speaker, and reports will be given by the Secretaries of the different departments.

Members are reminded to bring sandwiches and tea with them.

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### **ANGLICAN GIRLS' COUNCIL**

Miss Ruth Carruthers will be the guest speaker at the meeting of the Girls' Council to be held at St. Peter's on November 6th at 7:30 p.m.

D. L. G.

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### **A.Y.P.A. NEWS**

The following are the results of the recent elections for officers in the Diocesan Council:

President, LAC Archie Bowker, Holy Trinity; Vice President, Doris Pallister, St. Mary's; Secretary, Kay Croft, St. Mary's; Treasurer, Joan Cowley, St. Mark's.

**Vice Presidents:** Worship, Alex Messum; All Saints; Work, Howard Butler, All Saints; Edification, Sheila Dryden, St. Peter's; Fellowship, Percy Brown, Christ Church; Publicity Secretary, Clodagh Mahoney, St. Peter's; Editor of "Octopus", Ab Waring, Holy Trinity; Council rep. to Interdenomination group, Betty Brown, Alumni Rep. to Diocesan Social Service Council, Art Potter, St. Faith's.

Plans are underway for the annual Public Speaking Contest, to be held in December, in which all branches of the AYP.A. in the Diocese are invited to take part. The members in charge of arrangements are working hard to make this the best one yet. Last year the award, a silver cup, was won by Miss Eva Briggs of Camrose.

A general rally will be held later, at which meeting the new Council officers will be officially installed.

C. M.



## Rural Deanery of Edmonton

### ALL SAINTS CATHEDRAL

Rev. Canon A. M. Trendell, Rector

The Harvest Thanksgiving was held on Sunday, October 4th. We were fortunate in throughout the day almost rivalled those of the Easter Festival. The Church was decorated beautifully with an abundance of grain, fruit, vegetables, and flowers, and thanks are due to all who made this possible. At the evening service the Choir gave a fine rendering of "A Harvest Song" by Lee Williams.

We were delighted to take our part in the welcome given to our Bishop and Mrs. Barfoot at the Diocesan Reception in All Saints' Parish Hall on the evening of October 19th and to have the further opportunity of meeting them again in the Macdonald Hotel on the following afternoon. Both were very well attended and the happy occasions are proof of the warm welcome that we in the Diocese extend to Mrs. Barfoot, and of our sincere good wishes for the happiness of them both.

Mr. Howard Buckner has been assisting the Rector in the Parish during the summer months and during the short time he has been with us he has won the high esteem of the Congregation and has accomplished a great deal of useful work in All Saints Mission and among the young people. He has now returned to continue his studies at the University of Alberta, but we are fortunate in that he is still able to be with us on Sundays.

All Saints Day came this year on a Sunday and so we were able to celebrate our Patronal Festival on the day itself. Services both morning and evening were well attended and in the evening we were fortunate that the Bishop was able to give the Address. The Annual Choir reunion was held in the Parish Hall after the evening service, and this was attended by about 100 past and present members of the Choir. Members may come and members may go but Mr. Barford, the organist and choirmaster, goes on for ever and doesn't seem to grow any older. He came as organist to the Cathedral in January 1900 and this is, I believe, a Canadian record. We missed many old friends and not least among these was Miss Hilda Whittaker the President who has recently left us to serve with the Empire Forces, but we were very happy to welcome the Bishop and Mrs. Barfoot. A novel and popular feature of the evening was the showing of a colored film "Canadian Corps Church Parade" in which we saw ourselves in the movies. The occasion was a special service on Sunday afternoon May 30th, 1942, which was held in All Saints Cathedral for the Canadian Corps. Mr. Alf Blythe had made extensive pictures of the Parade and of the Services both inside and outside the Cathedral, and the result was really very beautiful.

It is very encouraging to see the number of people who are attending the Sunday services,

and the percentage of young people is very marked. The Congregations at the evening services are particularly gratifying, and it not unusual to find a larger congregation in the evening than at the morning service.

### ST. FAITH'S

Rev. L. M. Watts, Rector

The past month has been one of many events in the parish. Attendance at the Sunday services has been an encouragement to all. On the first Sunday we offered our harvest thanksgiving and all enjoyed the expression of praise. The Junior Choir sang "From All That Dwell Below the Skies", and the Senior Choir sang the anthem, "O Lord, How Manifold Are Thy Works". The response to the special harvest appeal was most encouraging.

The annual harvest supper was served by the members of the W.A. on the following Tuesday evening, and a record number attended. Mr. Carter, the Rector's Warden, made a speech of welcome to the Rector and Mrs. Watts, at the same time presenting Mrs. Watts with a corsage of roses.

On the second Sunday in the month our morning service was broadcast over CFRN and we have since received several expressions of appreciation from those who were unable to be present. We shall be on the air again on December 6th.

On the last Sunday in the month the Scouts, Guides, Cubs and Brownies paraded to the evening service. We were glad to have the young people and we are grateful to the leaders for the work in arranging the parade.

In between the Sundays there were a number of important events. Every meeting of every organization is important, but we are only able to record here such things as follow: The J.W.A. Tea under the leadership of Mrs. Chisholm was a happy and successful affair. On October 22nd the members of the senior choir spent a social evening at the home of Mr. and Mrs. Allison in honor of Mr. and Mrs. Barson who were recently married. Gifts were presented by the Rector from both the senior and junior choirs.

The pupils of the senior Sunday School attended the rally at the Cathedral on October 18th. Our thanks to those who assisted with the transportation. Our parish was well represented at the receptions for the Bishop and Mrs. Barfoot.

With sorrow we record the death of Mrs. Colley and we extend our sympathy to Mr. Colley and the family.

The Rector and his wife are now established in their new home at 11446 - 93rd Street.

### ST. MARKS

The Rev. A. Elliott, Vicar

The A.Y.P.A. have had their four regular meetings. A.R.P. studies have been continued. Election of officers took place at one meeting



with the return of the former officers: President, Joan Cawley; Vice-President, Douglas Gibb; Secretary, Francis John; Treasurer, Richard Ball. At the last two meetings we have been busy cleaning and redecorating the parish hall, also lowering the electrical fixtures. Congratulations!

The Young Women's Group had their first meeting of the month at the home of Ruth Bladon. We were pleased to welcome two new members. The second meeting was in the form of a Tea and Sale of Work in the Parish Hall. The girls were pleased with the proceeds—thanks to all.

Our Sunday School was very pleased to be part of the big Rally held at the Cathedral. Our Junior Choir took part in the large and impressive choir of children.

Several members of the church were noticed at the reception for the Bishop and Mrs. Barfoot held in All Saints Hall. We are pleased to extend our best wishes to them from our parish and to welcome them to Edmonton.

We are pleased to see Sgt. Margaret John home from Vermilion on leave. Also to hear that wee Doreen Smith is convalescing in the Isolation Hospital, and that Miss Juanita Lawrence is feeling better again.

### HOLY TRINITY

The Rev. W. M. Nainby, Rector

**Choir**—The choir held a most enjoyable Court Whist party at the home of Mrs. T. Basinger, on Friday, October 2nd. Mrs. Basinger made some of her famous buns and a ready sale was found for them.

Congratulations to Mr. and Mrs. E. Knull, nee Anne Basinger, whose wedding took place on Saturday evening in Holy Trinity Church. Anne was a member of our choir for a number of years. We wish them a long and happy life together.

**W. A.**—Holy Trinity held a very successful tea at the home of Mrs. W. H. Sheppard on Friday, October 16th, and over \$40.00 was realized. Mrs. W. M. Nainby and Mrs. C. Manahan received with the hostess. Mrs. McGregor, our Hospital Visitor is doing splendid work, having made 33 calls during the past month. This work is very much appreciated by all the patients, a great many of whom come from the country and have no relatives or friends in the city to call on them while they are confined to hospital.

Don't forget the Bazaar on Friday, November 20th in the Church basement. Mrs. Barfoot has kindly consented to open the Bazaar.

**Sunday School**—Holy Trinity Sunday School was well represented at the Children's Sunday School Rally which was held in All Saints Pro-Cathedral on Sunday, October 18th. Bishop Barfoot spoke to the children.

The Sunday School Superintendent and Staff would very much like to express their thanks to the ladies and gentlemen of the congregation who so kindly offered their cars

and saw that the children had a ride back and forth. The Sunday School have recently bought 80 of the new Hymn Books.

**Holy Trinity Girls Club**—The Girls Club held the last meeting of September in the vestry of the Church. Mrs. W. J. Melrose visited us and spoke on "The Queen of Sheba". The first meeting in October took the form of a Theatre Party. October 12th being Thanksgiving Day, the Club did not hold a meeting. The next meeting was held at the home of Margaret and Jean Climie.

**Junior W. A.**—The Junior W. A. are expecting to hold their Hallowe'en Party on Wednesday, October 28th.

We are very busy getting ready for our "Pantry Stall" which is to be held in conjunction with the Senior W. A. Bazaar.

We are very glad to have Mrs. E. Smalian back with us again after her recent illness.

Any new members who would like to join our organization will be made most welcome. Our meetings are now held on Wednesday from 4.30 to 5.30.

**Holy Trinity Sanctuary Guild**—Once more the summer holidays have passed and we are all eager to commence our fall activities. A meeting was called by Mrs. Rose Casper, and we were happy to have with us our Rector, also Mrs. Nainby. After carefully selecting the colours of hangings given to us by the Rector, we have decided to complete the Red and Purple Chancel hangings. It was wonderful to receive so many glorious blossoms for the Flower Service, and we wish to thank everyone for their generous gifts.

Many ladies of the Guild decorated the Church for Harvest and Thanksgiving, which resulted in making Holy Trinity radiant with a profusion of fruits, vegetables, and multi-coloured foliage.

**Holy Trinity Mothers' Union**—The monthly meeting of the Mothers' Union was held at the home of Mrs. L. C. Conn, on October 1st, with 20 members present. It was decided to hold a Corporate Communion Service every third month preceding our regular monthly meetings—commencing the first Thursday in December, when new members would also be admitted. Arrangements were made for the next meeting to be held at the home of Mrs. Cardy, 9809 - 88th Avenue, and members were reminded to hand in all finished garments for Social Service for Christmas parcels. The meeting was then turned into a social afternoon which was much enjoyed by all. Tea was served by our hostess and the meeting closed with the General Thanksgiving.

**The Parish Guild**—A Rummage Sale was held recently, and we are very pleased with the proceeds.

Our October meeting was held at the home of Mrs. Cullwick, and a 'shower' was held for the Red Cross Superfluity Shop. Some very nice gifts were received. Another cheque for \$100 was sent for the Mortgage Fund.



## Some Lessons of the War

### X.—CHANGING FRIENDSHIPS

*By Rev. Ebenezer Scott, M.A., B.D.*

When Russia was forced by Germany's wanton invasion to make war on its own account, all of us were glad that Germany had another enemy; not all of us were anxious to call Russia definitely our ally. There were those who as much as said that when the Nazi and Bolshevik thieves had fallen out, honest men (like ourselves) would come by their own. Mr. Churchill promptly put an end to this sort of talk. "Of course it is an alliance," he declared in no equivocal terms in the British House of Commons; "the Russian people are our allies."

Mr. Churchill thus with one sentence wiped out the enmity between Great Britain and Russia, which had not only sprung from the hatred of Bolshevism, but went back to Czarist days. Not a hundred years have yet passed since our Crimean war, and it was not more than twenty years later that anti-Russian feeling in England inspired that boisterous lyric: "We don't want to fight, but by Jingo if we do," which enriched our English language with the word "jingoism." We have changed our point of view.

History, with its long tale of changing friends and foes, is a happy hunting-ground for the cynic. He can make easy play with the undeniable fact that the very same people are friends to-day and enemies to-morrow, and friends and enemies again. We may take a lesson from him. It is so far a wholesome warning that he gives us, not to be too optimistic about the future. He is only driving us back to an essential truth of Christian teaching; there will never be a new earth until humanity as a whole "puts on the new man". The future, too, will bristle with difficulties, not to speak of wrongs, like the past and the present. Old controversies are sure to divide men again in every country—between capital and labour, between socialism and individualism, between free trade and protection. Many of the professed enthusiasts for democracy will stop singing its praises when it is no longer a stirring battlecry, but a power making increasing inroads on their personal and financial interests. All attempts at international settlement will be complicated by economic issues.

Yet these changing alliances have their comfort and their more positive lessons for us too. In the sphere of private life, it is surely a comfort that friends cast out often come together again. It is part of the play of human life that circumstances change from day to day, and every new move on the chessboard of time calls for a new exercise of skill. Similarly, in national affairs, an alliance between former enemies, even if it may prove to be only an interlude due to the circumstances of the hour, is at least a proof that it is possible for them to be friends; and this contains within itself the larger hope that there will yet be a friendship which will come to stay. As in private life, also, enemies that have become reconciled often remain the most steadfast in their friendships, so nations that have composed their differences may enter into the firmest alliance of all. They have learned more of one another through their very differences; and if they cannot altogether adopt one another's views, they agree to differ in a friendly way.

This principle is accepted in the new Anglo-Russian agreement. Communism is against all our British traditions, and, as we believe, against the Christian view of the human personality, and yet we may learn something from it. As we are learning to sacrifice our individual rights, and pool our interests, in the time of common



war, there will at least be many more things which are held in common after the war than before it. Russia, on her side, was learning, even before the war, by the force of circumstances, to modify her Communism considerably; and she is certainly advancing in religious toleration, even if she has still a long way to go in returning to religion as a nation, and to Christianity as the support of her soul. Of the other nations at present in alliance, each has something to teach all the rest; and history may yet look back upon this time not only as the age of the greatest of all wars, but as the age of the Grand Alliance which was the beginning of the end of war itself.

Thus we may close with a lesson of optimism after all. If we can dare to go no further than speak of the beginning of the end of war, we are probably only at the beginning of the unknown years that man will live on this planet, waiting for the fulness of the times, when all nations shall be allies in the Kingdom of Christ.

"This fine old world of ours is but a child  
Yet in the go-cart. Patience! Give it time  
To learn its limbs; there is a hand that guides."

## Comments Original and Otherwise

### "Curate"

#### FROZEN STIFF WITH RESPECTABILITY

Shortly before his death, the late Bishop Stewart, of Chicago, wrote in *The Witness*:

Too many who call themselves Churchmen are frozen stiff with respectability. Too many are smug, disgustingly so with an assumption of social superiority. We have enormous wealth in our constituency, yet our per capita giving for all purposes to Church causes outside of the parish is below almost all the larger communions. We have beautiful churches, well ordered services, an incomparable liturgy (how we dote on that phrase!) but are the poor, the halt, the maimed, the blind, the illiterate and the great ruck of the unchurched pressing for a share in our worship? They are not. And yet we greatly admire ourselves.

I am sure I do not exaggerate when I affirm that two-thirds of our nominal communicants are only marginal Churchmen. Doubtless many of these are what would be called "good people"—moved by generous impulses, feeling at times a faint mystical hanker after a higher life and greatly frightened when sickness or death threatens them. But scratch their beliefs and what do you find? The faith of the Church? No. You find instead a pathetic farrago of sentimentality, skepticism and superstition. Observe their conduct and what do you discover? A thoroughgoing worldliness untouched apparently by the Spirit of the Crucified. Look for them in church; they are there only on state occasions or social occasions when it pleases them to join in weddings or funerals or the Easter parade, and they are not there as penitents but as patrons. They know little of the work of their parish, less of the diocese and nothing of the national Church.

We are not idly condemning these pseudo-Churchmen. We are realistically facing their

plight and urging that they should be our first missionary concern. Many of them are not far from the Kingdom if only a real effort were made to win them. What we need first is a freshening of the flame among the faithful few. Then their strong witness to the unconverted of our own household; then the powerful witness of all to a world that needs God, wants God and has the right to look to us to show them the way. We have the nucleus to make such a movement articulate, and that should be our chief concern.

#### THE CHURCH TIMES AND EVANGELISM

I suppose that the greatest evangelist that the Church of England ever produced (for he was Anglican by birth and training) was John Wesley. The Established Church of that day gave him little if any encouragement. In some cases he had to contend with opposition. How the situation has changed! To-day the people who are calling for a revival of evangelistic effort are not the Wesleyans, but the outstanding leaders in the Established Church. On a previous occasion I quoted the words of Dr. Lang, former Archbishop of Canterbury, when he said that a return to God on the part of the nation must come mainly through the Church, but that work could not be accomplished by the Church as we have known it. It could only be done by a Church filled with the spirit of evangelism. A few weeks ago the Archbishop of York, on the occasion of his enthronement, called attention to the need of more evangelistic effort, and particularly the kind that can be done by laymen and laywomen in factories and business premises of "infiltration behind the lines" which had proved so successful in secular warfare.

The Church Times for July 3rd also has some  
(Continued on page 8)



## Making the Best of It

By Horace J. Fenton

Layman of the Diocese of Connecticut

If one has a recipe for contentment in these jittery days, one should let it be known. Here is mine, and it is very simple. Mainly it consists in properly valuing what you have; that is, making the best of it. Let me illustrate.

Whenever I hear anybody telling of the wonders of the world that he has seen I feel like saying, "Well, have you seen my farm?" If I did, he would probably come back with, "Seen your farm? Why, you make me laugh!"

It may perhaps seem absurd to suggest that a small hardscrabble farm in eastern Connecticut it worth looking at, but I have always found it interesting. In fact, I think I may without gross exaggeration say, as Thoreau must have said to himself about Concord, that the world is just an extension of my farm.

Somewhere on it I can usually find exactly the same, or very similar, natural phenomena that many people travel thousands of miles and spend small fortunes to see. Now I have never seen the Rhine or the Nile, and if present conditions persist much longer, I probably never shall, but any day I can go out and look at the Saw Mill brook which meanders through my woods. It is the same thing in miniature, and miniatures can be very lovely. Indeed, I have a feeling that in the month of May the Saw Mill brook is far prettier to look at than either the Rhine or the Nile. I know that the water in it is far cleaner and purer. Then there is my duck pond. It is no such vast body of water as Lake Superior, yet by placing my eye near to it I can make it seem really immense. My orchard knoll is really a sort of Mt. Everest, the latter having been pushed up into the air somewhat higher. I need not travel to Alaska to view icebergs, avalanches, crevasses, and glaciers. Every winter I can see the same phenomena here, less dangerously too. If I yearn for the silence of great forests, I can find it in my own woods, and at no hazard at all. I question if anywhere in this world the sun sets any more gloriously than frequently it does over the hills towards Coventry, or if anywhere else I might see a more charming sight than my south meadow presents in June when gemmed with buttercups and daisies. I really set great store by these manifestations of the goodness of the Lord that are so close at hand and so inexpensive.

I have never had a seat at grand opera. But what of it? Robins and orioles sing marvelously in my maple trees every May and June. Bobolinks twang their violin strings in my meadows. Frequently at evening the golden notes of the wood thrush come rolling across the pasture to my ears. Night after night I am lulled to sleep by the wild sweet notes of whippoorwills. Many people who pay five dollars and more for a seat at grand opera never hear music like this, which costs me nothing. The music of nature is always without price, but let none disparage it on that account. I

am pleased to remember that Thoreau was charmed by "the cheap and natural music of the cow."

I am, of course, a sort of farmer. In the eyes of many people farming is a lowly profession involving toil and sweat, overalls, mud on the boots, and not much financial profit, yet I am proud to belong to that profession which Washington called the noblest on earth. It deals with futures, and those futures are always bright. I never go yachting or play golf, but to me the humble work of planting is really a thrilling experience. It comes when nature is in a kindly mood, when earth is mellow and rich with rain, when the air is most sweet, and the welkin rings with the music of birds. One goes forth to the fields now imbued with a curious sense of exaltation; it is work of promise, not mere drudgery for a paltry wage. Nothing that I do or ever have done moves me like turning the furrow in the spring and dropping in the seed. That is work shorn of all malice and of all hate. Meanwhile, though I may not always think of it, I am helping the Almighty in a small way to carry out a great purpose,—to make the land fruitful and to multiply. It is stimulating to feel that one has a share in a large enterprise. Oh, I know that planting does pack dirt beneath the fingernails and muddies the shoon, but thank God it leaves no stain upon the soul.

I have never been lauded by the public. Never has it been with me

" . . . . . roses, roses all the way,

And myrtle mixed in my path like mad."

But I try not to be sad about that. In fact, I am probably happier without it. Public acclaim can be most disturbing, as many of the great have found out, I believe, however, that I have the respect of some very excellent neighbors, and both the love and respect of a wife, two sons, and a small dog that licks my hand even after a scolding. There is comfort in this, and unless my nature changes it will continue to be the same to-morrow and to-morrow till time for me shall end. May the Lord deliver me from the flaming fickle admiration of the public, and I have no doubt He will.

Never has it been my privilege to crook the hinges of the knee before royalty or to shake hands with the president. Still, that does not make me unhappy. I have many times genuflected in the presence of Parson A, not to mention names, and shaken hands with Mary B, lame spinster who lives beside the road two miles below me and is a friend to everybody. These people pretend to no distinction, yet in certain ways they are the Lord's anointed. I rarely leave the presence of either without feeling a little better than before. I doubt if humbling myself before one born to the purple, or getting the perfunctory handshake of one balloted into the White House, would ever make me feel quite that way. More likely it would pro-



voked in me a foolish sense of inferiority. Parson A and Mary B have a way of making me feel as though I were somebody.

I am not wealthy. Yet, come to think of it, that is a comparative term. Alongside of Mr. Rockyford, meaning no particular millionaire of course, I surely would look as poor as the proverbial church mouse; but when I compare my state with that of Tom Atwood, who potters at odd jobs round the town and is generally on relief, I feel that I really am very well off. At least, I have a farm of some fifty acres, some of which are arable, and up to the present I have been able to pay my taxes. Indeed, when I begin to take stock of what I actually have, and cease to think of the things I haven't, I think that perhaps I am wealthy. I have little doubt about it whenever I pass doddering Tom Atwood, who hasn't anything to speak of and never did have. Of course there are plenty of millionaires in the land, but I seldom think of them with their worries and debilitated constitutions. And as for the Joneses, I long ago

ceased trying to keep up with them. Happiness was not to be had that way. Let the Joneses keep up with me if they can.

It strikes me that much of our discontentment stems from the fact that we seldom stop to think how well off we really are. We are continually thinking how much better off somebody else is, and we are forever reckoning up the things we have not instead of counting the things we have. It is all rather silly. It is hardly the proper angle from which to view life, not if one wishes anything like serenity of mind. Rather, one should treasure as highly as he can the possessions and the accomplishments that are his, and be glad that he has so much. If one can not be first in a race, one should find satisfaction in the fact he is not the last. And if he has to be the last, what of it? He is sure to get some cheering if he runs nobly. To run nobly is surely to make the best of it, which is my whole thesis. One who can make the best of what he has is pretty sure to find contentment.

## EVANGELISM---WHY AND HOW?

"The trouble with the country to-day," said the ecclesiastical dignitary, "is that England is full of lapsed Christians." He straddled his gaiters across the hearthrug and looked challengingly at one of his lesser clergy sitting on the edge of the sofa.

"But surely, my lord," ventured the other, "you are being rather charitable. Would it not be better to call the population of England pagan straight out?"

"Well, you know," returned the bishop, "60 per cent. of the population have been baptized. You cannot get away from that."

In the words of this recent conversation we have surely a fundamental difference of approach between Evangelical churchmen and others. Those who start from the assumption that England is a lapsed Christian country and that human beings are only to be called back to the status they once held, take the keen edge off the message of life-giving evangelism to men and women "dead in trespasses and sins"; the Evangelical believes that a radical conversion, a new birth in the spiritual sense, is necessary before the potential benefits of baptism can become in any sense effective.

The function of evangelism has been defined in august councils of the Church, but perhaps the best definition is in the words of St. Paul: "To open men's eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified . . ." (Acts 26:18).

Evangelism is not an urge to turn over a new leaf, but to live a new life; it is a call, not a recall, and much of the Churches' ineffectiveness has been due to confusion on this point.

From the days of the apostles, evangelistic work, within the meaning that we attach to it, has been in the forefront of the Christian programme, and the great spiritual movements of

our own country have always laid stress upon it. To-day it may perhaps truly be said that the degree of evangelistic awareness of a church is a reliable barometer of its spiritual life. In every age, and perhaps more than ever to-day, when Britain and America hold a key position in the world, the evangelistic issue before this country must be faced and met. After the war, secular State control is for better or worse going to stretch its tentacles over almost every department of life, and unless a new generation is to be won to a heart allegiance for Christ, there will be the real risk of a complete divorce of man's daily activity from Christianity.

At this moment every Christian is called to be an evangelist. Every church, whatever its colour, ought to be a place where souls are won for God, and as all honest men know, that simply is not the case.

The need is not for particular methods or diverting stunts, but for congregations whose aim and object is to win the outsider to a place in the pew, and to a definite heart experience of Christ.

Evangelistic method is a mixture of deliberate opportunism with long-term policy, all of it consecrated to, and guided by the Holy Spirit. The would-be soul-winner or "life-changer" (forgive the jargon!) has to face the fact that 50 per cent. of his work will be an apparent failure and possibly in personal contacts the percentage will be more like 90. We must not be afraid of failure, for, as Disraeli said, "All my greatest successes were built on failure."

It is true that in a commercial enterprise such a proportion would be considered fatal, but in Christ's service we have to remember that though ninety-nine people scorn the message, if one is definitely converted, it is a triumph, not failure.

What are the evangelistic openings before the Church to-day?



The ordinary Sunday services and sermons are tremendous opportunities for the exercise of a converting ministry. Yet often the people on the fringe of church life are fatigued or even disgusted by poorly thought-out services, hymns which only appeal to the very elect, the parsonic voice and the mechanical methods even of good Evangelicals. Probably most of the readers of this article have been into churches which vaunt their orthodoxy, but where the atmosphere is utterly deadening and the soul is seemingly stifled before the sermon ever begins. In sermons, too, preachers are often afraid of driving their points home and leaving the pressure of an evangelistic challenge as the last impression of their discourse. Yet the service that is prayed about, and the sermon which has been hammered out in prayer and from the experience of personal contacts, and with a keen evangelistic edge still bring men to Christ.

Confirmation classes are an opportunity, and a temptation! "The bishop expects so many heads at the annual ceremony. 'We must keep up our numbers and not fall below the rival parish next door.' Secondary considerations often influence our judgment of the suitability of confirmation candidates. Because somebody has been regularly at church, or seems to be in earnest, or comes from a good Christian home, or understands the catechism, we are prepared to lower the one essential standard that fits a candidate for confirmation—a definite converting experience of Jesus Christ as Saviour. Here is a priceless opportunity for personally confronting the individual with the need of salvation.

Visiting is another age-old and unfailing method. Nine times out of ten the occasion may seem unsuitable, but if the evangelistic aim is at the back of the visitor's mind through every interview, the tenth front door may be a doorway right into the heart of a human soul.

Open-air meetings have sometimes fallen into discredit when there has been no interest on the part of passers-by, and it is probable that the old harmonium and Moody and Sankey hymns have had their day. The strategic site—and there is usually one in most districts—must be captured, and the Christian evidence meeting allowing questions and followed by an evangelistic appeal, over and over again draws large pagan audiences—just the people we want to reach. "What's the crowd, Bill?" a soldier was heard to ask his friend on a South London common. "Something to do with religion," said his friend. "Oh, no!" said the first man scornfully; "religion never draws a crowd like that!" But it was religion—and a straight Gospel appeal, too!

Hospital services, contacts with troops, the giving away of carefully selected Christian literature, cinema and lantern services, and a host of other methods in various parishes have been used by God over and over again as channels leading to that greatest opportunity of all, when a man or a woman draws the Christian worker aside and says, "I want to have a talk about all this." In the quiet, personal conversation in the street or in the study, or wherever it may be,

a man or woman can be confronted with the individual issue of Jesus Christ, and brought to the moment of acceptance.

Methods there are innumerable with opportunities thrown at our feet; other openings we can make and multiply, but the secret of evangelism is really within the Christian himself, to know what he is aiming at, "to turn men from darkness to light"; to love men with a love which is the gift of Christ Himself, and to present to them not ourselves, but Christ Jesus as Lord, and ourselves their servants for His sake.

"Lord, lay some soul upon my heart,

And love that soul through me,

That I may nobly do my part

To win that soul for Thee."

*Editorial in The Record (English).*



## Recent Sayings and Doings

Last May a long line of clergy and laity went in procession from the town hall in Manchester to the blitzed Cathedral for the services in connection with the opening of the Manchester and Salford Religion and Life Week. In that procession were the Archbishop of Canterbury, Dr. Temple, many Anglican and Free Church clergy, the mayors of Manchester and five surrounding towns.

A "Campaign for Christian Order" has been launched in New Zealand under the joint auspices of the Anglican Church and the Free Churches, according to reports reaching London.

The formation of a British Council of Churches came one step closer to realization when the Anglican Church Assembly in London voted overwhelming approval of a proposal to unite in one body the Council on Christian Faith and Common Life, the Commission of Churches for International Friendship and Social Responsibility, and the British Section of the World Conference on Faith and Order.

Workers' representatives elected by the workers, and including women, are now members of factory production committees, an innovation urged by the Archbishop of Canterbury. The Chairman of the Congregational Union has paid high tribute to Dr. Temple and looks to him for a lead towards home reunion. The Government has published a White Paper on family allowances. The yearly cost is estimated at £125,000,000, and I am glad that there is no likelihood of a means test being imposed. Family allowances, we should remember, are another social reform dear to the Primate's heart. It seems likely that they will be very soon granted, particularly as they are warmly supported by a considerable muster of enlightened Conservatives.

A Church Book Room has been opened in Room 9, Trinity Hall, Winnipeg, for the convenience of members of the church in that and surrounding dioceses.



## COMMENTS

*(Continued from page 4)*

thing to say on the subject editorially, and the editor speaks very plainly. He writes that in England "there are increasing multitudes of men and women who are complete strangers to Christ. Whether friendly, indifferent, or frankly hostile, they are united in having breathed the air of paganism from their cradle upwards." At present, he says, the clergy seem "reluctant to face this fact, preferring to expend their energies on the more plastic material supplied by the souls of children and lapsed adults" or possibly it is because where these "congenital pagans" are concerned, it is due to the fact that they are "the victims of spiritually cold feet." The traditional method of evangelism by crowded gatherings and street processions, he says, is out of date, and he quotes with approval the suggestions of the Archbishop of York above referred to.

As I read this editorial I could not help wishing that the General Synod Committee on Evangelism in its report to the Executive Council had told us something about the pagans—"congenital" or otherwise—in Canada, and how best to go about their conversion, and what the Committee itself had been able to accomplish in that direction. Something more than sending the minutes of the meetings to diocesan representatives, and presuming that they made use of them, and suggesting that the Council for Social Service send pamphlets, however excellent, to army chaplains, and discouraging emotional methods, and such like efforts, is needed if as the former Archbishop of Canterbury put it, the Church is to be no longer a Church at ease, but a Church filled with a new vision of its calling, a Church filled with the spirit of evangelism.

\* \* \*

EPISCOPALIANS AND  
PRESBYTERIANS

An American Church paper reports as follows:

The "complete accord" on basic principles of union of the Episcopal and Presbyterian Churches which was reached at a meeting of a joint committee of the two Churches involves recognition of the Episcopate of the Episcopal Church by the Presbyterians, and recognition of the Presbyterian system of Ruling Elders by the Episcopal Church.

The statement of agreement approved by the two groups asserts that the type of unity envisaged by the proposals allows for much diversity of organization and worship. The two Churches will preserve their individual traditions, and the groups believe that the traditions or types to be associated in the United Church will enrich each other.

There was no intimation that the process of actual union could be accomplished in a short time, but rather that a period of years would be required.

ENGLISH BISHOP PREACHES IN  
CONGREGATIONAL CHURCH

From a London Church paper I quote the following paragraphs:

That complete unity between Anglicans and Churches of other denominations will one day be an accomplished fact is becoming more and more evident.

Colchester Congregational Church has been celebrating its tercentenary and, to mark the occasion, the Bishop of Lichfield was invited to preach. The church was founded by the Rev. John Ward, a former Anglican parson.

*"Thank God for the Change"*

Referring to this fact, the Bishop said: "I gather from your history that one of the reasons that brought John Ward into your communion and ministry was the persecution of the then bishop in these parts. Now, three hundred years later, you feel that your tercentenary celebrations would be incomplete unless you had a bishop of the Anglican Church to take some part in them. That fact carries a significance which can hardly be missed. With you I thank God for the greatness of the change."

\* \* \*

## NOT VERY BROTHERLY

In the last issue of *The Living Message* I came across this paragraph:

"A Chinese man, a member of the Legation, who had been educated at one of our Church Schools, attended the Summer School. The highlight of the week was his baptism into the Christian Body at the Friday evening service. After the baptism he addressed the school after this fashion: 'I have found in the group true Christian fellowship (something he had failed to find in the city church he had attended Sunday after Sunday) and this night I have come out of the darkness into the marvellous light.'"

This Christian Chinaman failed to find fellowship in the congregation where he went to worship Sunday after Sunday. If there is no explanation, what a commentary on the type of Christianity that existed in that congregation. It would indicate that the members needed conversion as much as the man who was baptized.

*(Continued on page 12)*

\* \* \*

**Prayers for Men in Service**, written by Army and Navy Chaplains and others. Foster and Stewart. 10 cents.

This little booklet edited by Rev. G. A. Cleveland Shrigley is intended to serve the same purpose as our Canadian book, *Fight the Good Fight*. There are 32 pages of prayers for the private use of the men in the forces, some specially written and some selected from original sources—prayers for country, home, courage, faith, comrades, enemies, etc. It is pocket size with a paper cover.



## JUNIOR CHOIRS

By Grace Leeds Darnell

If the rector of a church were asked what is the most valuable asset to his parish, I feel sure he would reply: "The church school." And as a source of material from which the congregation of to-morrow is to be drawn, this is true. But since home training in religious matters has vanished and real church school teachers with vision are hard to procure, the junior choir has taken a place far in advance of the church school and has become the most valuable asset of the Church. The congregation is increased by this organization for the parents and friends of the choristers come to hear them sing and bring others also. The junior choir attends more church services than any other group, for they not only attend when they sing but also are required to be in church every Sunday if they should sing only once a month. Most choristers of a parish attend the church school and then sing at the eleven o'clock service as well. The touch the junior choir has with spiritual things comes out in the community, especially in rural districts. They stand out in their school work and also are the leaders for civic activities.

The choristers, if properly trained, learn how to worship, which is a vital requisite of the future congregation. They become familiar with the service of the church and the symbolism of the ritual. They are instructed how to wear vestments, what is fitting and proper in church apparel and why some things are not considered appropriate. They are shown how to conduct themselves in the service and help those (who hear them sing) to worship God in a finer, better way. They acquire the technique of a good chorister; fine posture, useful breathing habits and exercises and good vocal habits. They learn, also, the songs of the church: hymns, canticles, anthem-settings of the Bible texts is a part of their weekly vocabulary. Poise is also cultivated and a feeling of responsibility for the success of the service through their offices. Besides this, a sense of reverence for God's House is developed—this naturally helps to instill a reverence for other things which the wave of individualism has almost banished. However, we believe it is returning through such choristers as the junior choir.

If a census were taken of the governing bodies of most churches the results would reveal that over two-thirds of the members were, at one time, choir boys. This early training leaves an unforgettable memory with the choristers and becomes a tremendous force for good in later life. The Church and the world need boys and girls who have come close to the secret, spiritual things of life and the junior choir brings this to its members.

\* \* \*

## MEDIAEVAL CRYPT DISCOVERED

Under a monumental slab in the bombed and fire-blackened church of St. Clement Danes in the Strand an ancient crypt has just been discovered.

It was found when the foundations of the church were being examined.

Old plans had revealed signs of stairs and when the slab was taken up it was found that it covered a flight of steps to the crypt. This had been closed since the passing of an Act in 1851 forbidding further interments in urban



*Looking Up Fleet Street*

areas. It was found that the crypt extends under more than half the area of the church. When Wren rebuilt the church he did not disturb the eastern half, which was an old mediaeval church. He also left the old western tower.

All the interments made there in the Middle Ages still rest in the crypt. It is probable that city merchants and men whose names were well known years ago are in the crypt. King Canute's son is buried on the site of St. Clement's.

St. Clement Danes, the church of "Oranges and Lemons" of the nursery rhyme, was built by the Danes who remained in England after the Norman conquest and were allowed to live between Ludgate and Westminster.

This ancient church was damaged by a bomb in 1940 and burned out in May last year. The following month the rector, the Rev. William Pennington-Bickford, died, and the funeral service was held in the ruins.

## THE JUNIOR CONGREGATION

A small pamphlet giving information about organization, etc. .... 10cts.



## OCTOBER



1. Remigius, Bishop of Rheims, circ. 532.
4. EIGHTEENTH SUNDAY AFTER TRINITY.
9. Denys, Bishop and Martyr.
10. Paulinus, Archbishop of York, 644.
11. NINETEENTH SUNDAY AFTER TRINITY.
13. King Edward, Confessor, 1066.
17. Etheldreda, Virgin and Abbess, 679.
18. TWENTIETH SUNDAY AFTER TRINITY.
- St. Luke, Evangelist.**
25. TWENTY-FIRST SUNDAY AFTER TRINITY.
28. **St. Simon and St. Jude, Apostles and Martyrs.**

## A RULE OF LIFE

As a communicant member of Christ's Church, I desire to take Jesus Christ as my Master and Leader throughout life, and I hereby pledge my loyalty to Him—cost what it may in my home, in my work, and in my friendships.

I acknowledge that to follow Christ loyally I need the aid of His Church into which He has called me, and through which He helps men and comes to me.

I promise, therefore, that I will:—

1. Worship each Sunday with Christ's family, unless prevented by illness or duty, keeping Holy Communion as the centre of my worship.
2. Read my Bible daily, and pray each morning and night.
3. Practice self-denial during the appropriate seasons of the Church, being guided in this by my parish clergy.
4. Regard my possessions as a trust from God, and, among other things, give regularly to the Church at home and abroad.
5. Make no important decision in my life without first seeking to find out God's will for me.
6. Always be ready to serve my parish church in any way I can.
7. Seek to bring others into the Church and help them to become sincere members of its fellowship.

Before making my Communion I will examine my way of living to see if I am following this rule of life, both in letter and in spirit, and if I decide to cease from following it I promise that I will make my decision known to my parish clergyman.

## Reconsecration

Dorothy Dumbille

*Tune:* Waltham or Duke Street

God: For this Canada of ours,  
This dearest land, so greatly blest,  
Take all I have, and all I am,  
And use me, as Thou deemest best.  
No path too hard to keep my feet,  
No sacrifice can be too great;  
To this great cause—a ransomed world—  
Myself, anew, I consecrate.  
To all the young and valiant hearts  
Who go to meet death in the skies,  
I dedicate, in memory,  
My never-failing sacrifice.  
To sailors on the mighty deep,  
Who guard our shores and keep us free,  
I thankfully this pledge renew  
With all my heart's sincerity.  
For all the soldiers of the King  
Who serve at home or overseas,  
I fall, with heartfelt gratitude,  
And fervent prayer, upon my knees.  
And pray, O God, for those who fall,  
The strong, the brave, the glorious,  
That, though their mortal bodies die,  
Their souls may live, victorious.  
For blessings of our unscarred earth,  
For freedom here, from shore to shore,  
For harvest, and the gift of home,  
I thank Thee, Lord, for evermore.  
I pray for rest for weary ones,  
For stricken ones release from pain,  
For those who serve away from home  
The joy of loving arms again.  
That right may triumph over wrong,  
That Nazi tyranny may cease,  
That in Thine own good time, O Lord,  
Shall come the day of lasting Peace.  
This Hymn is obtainable on separate sheets  
at 30 cents per 100.



## PASSING SOULS

For the passing Souls we pray,  
Saviour, meet them on their way;  
Let their trust lay hold on Thee  
Ere they touch Eternity.  
Holy counsels long forgot  
Breathe again 'mid shell and shot;  
Through the mist of life's last pain  
None shall look to Thee in vain.  
To the hearts that know Thee, Lord,  
Thou wilt speak through flood or sword;  
Just beyond the cannons' roar  
Thou art on that further Shore.  
For the passing Souls we pray,  
Saviour, meet them on their way;  
Thou wilt hear our yearning call,  
Who hast loved and died for all.

Amen.

(Printed at Oxford, this hymn has been adopted for use in His Majesty's Chapels Royal. To be sung kneeling.)





## One Communion and Fellowship

ARE YOU AN  
IDOLATER?  
By E. R. James

*Jesus Christ is the image of the invisible God.—Colossians 1:15.*

Why did you fall in love with that girl? Because she was the image of your imagination. You had a mental image of the girl you would love to marry. When you saw her your soul was knit to her soul. You saw in human form the image of your mind. Moreover as you knew her better her character was revealed and she became more wonderful and attractive. She was changing all the time and you loved her as your own soul.

Ages ago "God created man in his own image, in the image of God created he him." In the mind of God there was the picture of the perfect man. Thousands of years passed. Then in the fullness of time The Spirit of God breathed upon the Virgin Mary and the power of the Highest overshadowed her and that Holy Thing which was born of her is not only the Son of man, but the Son of God.

In the days of His earthly ministry men who had the eyes to see were attracted to Him. They saw in Him the beauty of holiness and the loveliness of God Himself. As the Beloved Disciple looked back upon that experience he exclaimed: We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Jesus Christ Himself declared: "He that hath seen me hath seen the Father."

Why did the prophets of Israel hate idols? Primarily because they never changed. The idol never changes; it is always the same. Multitudes to-day have a mental image of God carved into their minds by their parents and early spiritual teachers. It is a graven mental image. If you in middle life are still worshipping your childhood God—that graven image of your boyhood, girlhood—then you are in grave spiritual danger. You are an idolater.

Your boy goes to school to learn. His mind is that of a child and it can only develop when it comes into touch with a more mature mind. Perhaps the greatest joy of a true teacher is to say to his pupil: "Go up higher; I can teach you no more. Sit at the feet of a greater teacher."

This is the secret of true development in the Christian religion. The preacher must, through his spiritual experience and study of the Scriptures, develop his mental image of God. He should not be worshipping the God of his childhood or youth.

This was the problem facing the Old Testa-

ment prophets. God's Spirit opened their eyes to some new truth of God's character. They burned to deliver it. They spoke of it as "The burden of the Lord." But many people's idea of God was fixed. It was a graven mental image. It did not change. So they cast out the prophet, stoned him and very probably killed him. In the truest sense of the word they were idolaters.

The modern prophet, or preacher, has the same problem. Modern scholarship has enabled him to see a wonderful God and to know that Jesus Christ is indeed the catholic Man, the universal Man who makes His appeal to every generation and will satisfy the most brilliant intellects. They burn to deliver that message to their people. A scholarly Methodist minister told the writer some years ago that his leading laymen—highly paid executives—were still worshipping their childhood's God. That graven mental image was there, never changing. So, when he tried to show them how wonderful God is, they were prepared to cut off their subscriptions—modern stoning. Modern science is God's gift to our age and God reveals Himself to us through it. He is a more wonderful God than our fathers believed in a hundred years ago. God in Christ makes His appeal to every generation of men and each new discovery adds to the glory and vision of the ever living God, who revealed Himself in Jesus Christ Our Lord:

Modern scholarship is of the opinion that the first Epistle of St. John is the last Book in the New Testament Canon. If so, it is a testimony to the spiritual peril of idolatry. The Beloved Disciple closes with the words: "Little children, keep yourselves from idols."



### AN ANCIENT PRAYER

This ancient prayer was found on the wall of an old inn in Lancashire, England.

Give us, Lord, a bit o' sun,  
A bit o' work and a bit o' fun;  
Give us all in th' struggle and splutter  
Our daily bread and a bit o' butter.  
Give us, Lord, a chance to be  
Our goodly best, brave, wise, and free,  
Our goodly best for ourself, and others,  
Till all men learn to live as brothers.

*Selected.*

\* \* \*

Whenever we find God in any realistic way courage enters our souls and reinforces our weary, flagging wills. This is the exceeding greatness of the divine gift; He encourages with strength. By means of this we are not able merely to serve God; we face life daringly just because we are aware of Him.—G. R. Jordan.

\* \* \*

"To pray in faith is to be sure our Father hears us."



### COMMENTS

(Continued from page 8)

## ROMAN CATHOLICS APPEAL FOR FELLOWSHIP

A call to Roman Catholics to join with "all men of good will" in a crusade to secure for every man and family "freedom from want and freedom from insecurity," was voiced in London, June 21st, in a pastoral letter issued by the four Roman Catholic Archbishops of Westminster, Liverpool, Birmingham and Cardiff.

Read from Catholic pulpits throughout England and Wales, the pastoral declared that "unless we carry into our work as Christian reformers that fellowship found in common suffering in war, and continue that spirit after the war, all thought of happiness at home and peace with other countries are only dreams."

Should such an appeal ever be made in Canada let us hope that we will have grace to respond in a similar spirit.

### PULPIT INTERCHANGE

Archbishop Temple, addressing the Convocation of Canterbury, referred to the exchange of pulpits with Nonconformist ministers and said: "Christians of different communions ought, on appropriate occasions, deliberately to exhibit to the public their unity in that way. This did not carry with it the suggestion that, apart from such appropriate occasions, there should be very free or frequent interchange of pulpits, which might lead to a confusion of principle."

### BISHOP'S MESSENGERS

Fourteen years ago the "Order of Bishop's Messengers" was founded by Miss M. Fowler, O.B.E., in the Diocese of Brandon, under the direction of the Bishop. Its work is to carry "the ministrations of the Church into areas where there would otherwise be none." It has spread to four other dioceses. One of the Messengers, Miss Henderson, recently organized a group of men at Rockford, Sask., where a building was moved 14 miles, a ten-foot addition made, and all transformed into "a pleasing little place of worship, called the 'Church of the Good Shepherd.'" At Usherville the Messengers had the use of a borrowed shack, where they lived for ten days and gathered the children from far and near to "play, work and worship together." The young people had never played "our modern games, or made valentines or sung our hymns"; and everything was most enjoyable.

### NO DISCRIMINATION

In England the Church has under consideration a Canon which would render it possible under certain conditions to remove an incumbent from his parish. Recently a resolution was unanimously adopted by the Convocation of Canterbury:

"That in the opinion of this House the legislation now proposed to the Church Assembly with regard to the discipline of incumbents can

command the full sympathy and acquiescence of the Church only if it is accompanied by corresponding proposals applying impartially to all of the ministry."

### WELL DONE LABOUR

Labour Minister Humphrey Mitchell and the shipyard workers in British Columbia have come to an agreement whereby shipbuilding on the West Coast is to proceed on a basis of 24 hours a day and seven days a week. The plan was the Minister's, but the 2,500 workers in the yards accepted it—a splendid demonstration of the spirit that should be in evidence everywhere in the country.

### SPEECH TWO SENTENCES LONG

The American Ambassador to Turkey, speaking as a guest of honour at a luncheon in New York, did not bore his hearers by a lengthy speech. He said:

"I suppose some of you expect me to tell you something about the mission I come from, and about the mission I am going to. These are days when people should keep their mouths shut." Then he smiled and sat down. There are a lot of speakers who might with profit follow his example.

### HUMILITY AND THE CHURCH

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. . . . Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.—(I Timothy 3:1, 2, 6.)

Pride is a weasel that can make its way into all places. Pride is everywhere. Let us list some places where it appears:

Some people are proud because they are orthodox; others because they are not. Some because they belong to that club; others because they belong to this club. Some are proud because they have a liturgy in their worship and others because they have not. Some men are proud when they are raised to a high office; others are proud because they are not as proud as those in high office. Some are proud because they belong to this Church; and others because they belong to no Church. What a weasel!

It is amazing how we human beings are able to corrupt even the noblest things by our pride. We corrupt churches; we corrupt democracy. Let us remember that it is easier to be an Episcopalian, a Baptist, a clergyman, a vestryman or a Democrat than it is to be a humble Christian. But let us also remember that the Church is here to make us followers of Christ and to teach us how to be truly humble.

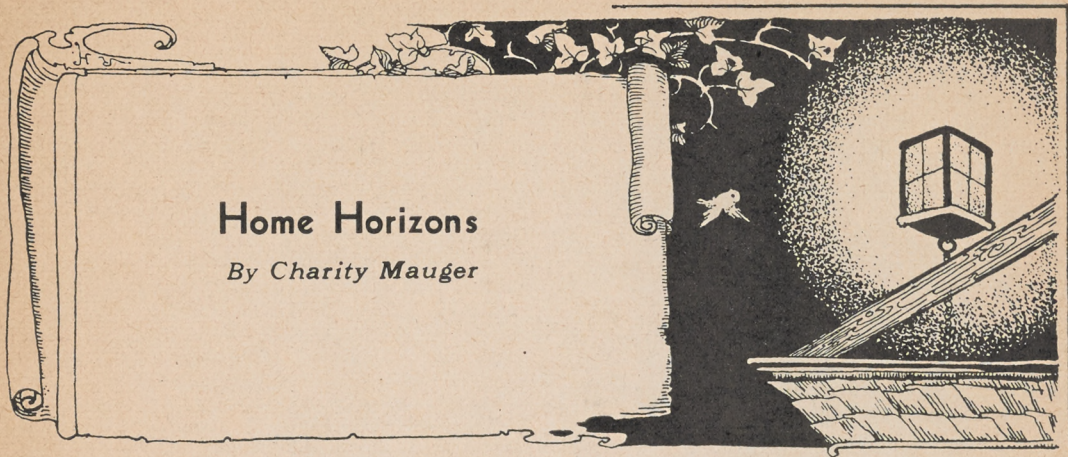
### FORWARD DAY BY DAY

The next issue of this booklet of Bible readings is the overtime work of a chaplain to navy cadets. Copies can be had from G.B.R.E., 604 Jarvis St., Toronto.



## Home Horizons

*By Charity Mauger*



Brigid and I have been for a week's holiday. And although we went less than twenty miles from home we managed to get sufficient change to dispel the monotony of our compulsory routine. We went from flat land to a hilltop, from a busy round to complete idleness, from the planning and preparation of meals to the mere eating of food set before us. The sun bestowed upon us, without toll of any sort, a measure of security against the fall and winter.

### **Act—and Immortalize Your Village**

Village dwellers are much interested in other villages and quick to note with jealous eye any claim to superiority. By comparison, we were rather smugly satisfied with the beauty and neatness of our own village, however, even if our visit coincided with the issue of a picture magazine that had recorded the points of interest in the village where we were staying. Both villages, however, have made the mistake of laying pavement before putting down water pipes, and consequently have had war industry opportunities pass them by. It will surely be necessary for these villages, and many more, to establish some permanent sources of living for the men who will flock back to them after the war. The village which leads the way in solving that problem will have immortalized itself.

We read recently, and heard more of it over the radio, of a small village which has depended on the adjacent city for employment, supplies and practically everything. City deliveries will cease before long, and the thinking men and women of the community have decided the time has come to stand on their feet and to become self-sustaining. It is a movement in which we should all be interested and from which many of us can find something to incorporate in our own way of living.

### **A Canadian Odyssey**

The individual heroes of ancient history must have been in all our minds the other evening, when officers and corporals and gunners of the

various Canadian units which took part in the Dieppe raid spoke into the microphone and told in simple language of their part in the engagement. In the old days a bard went about with the tale of the events which were shaping the future. Our Canadian soldiers talked to hundreds of thousands of persons in one half hour. It is our fervent hope that the raid of which they told, and which had blasted the happiness of many Canadian homes as well as devastating enemy strongholds on French soil, will be a part of a sure and certain loosening of the evil chain about the occupied countries, and the reshaping of the world for those who will come in the future. Viewed in the long light, loved ones will, perhaps, be given up with less of a feeling of wasted life and more of a feeling of pride in the greatest achievement of all time. To accomplish the high purpose for which this vanguard died, we must at last realize that it will require all that each of us is capable of doing.

### **We Knew Him as "Jim"**

The London announcer's words that "Blank" would now tell what happened in his vicinity during the raid gave us a special thrill, and brought a picture of Blank a few years ago, remaining sullenly behind his newspaper when we paid a visit to his wife and family, because he had been out of work for many empty months, and he could neither welcome us as the head of his household, nor give expression to resentment if he found evidence of patronage on our part. Later, the death of his infant son improved our relations, for we were able to help him after his own faith had refused. Still later we heard of his knocking down a relief official who had felt sure in his position, and with a counter between him and the recipient. No action was taken against the reliever. Now he fights, and his short, terse account, recited with nervous speed, places him among the narrators of an epic of world importance.



### Wild Plum Revival

The pots of wild plum jelly in our store room are the first we have seen or tasted since childhood. We had believed the wild plum had become extinct. It had been thoroughly grubbed out of our garden at home and out of the fence corners, for it had a habit of spreading. For many years a blight has been on the bushes in this part of the country, but this season of much rain in the spring, and much new growth, the plums got a fresh start and this autumn brought quantities of fruit. Our basket, with the addition of a few wild apples, made delicious jelly, both in flavour and texture.

The rowanberries, too, were a bumper crop this autumn and the quality exceptionally good. These berries also need some apples for pectin, and lemon juice helps both the jelling and the flavour. The rowanberries seem suitable only for jelly, but the wild plum also makes delicious jam, and someone asserted that cooked with maple syrup the result was scrummy.

### No Suffering, Merely Restraint

The restrictions, which are steadily increasing, are all possible to bear without suffering, although some of them do bring us up with a short rein. With tea and coffee Brigid and I are like Jack Spratt and his partner. By giving up tea for lunch we can get more real and prolonged pleasure out of it in the afternoon, and with but one cup of coffee in the morning it is possible to have a demitasse after dinner. We cling to those little indulgences as long as possible. We cannot, as city dwellers can, drop in for a cup of tea and coffee where it is sold.

There seems little agitation on the part of the women to increase the use and demand for better flour and bread. We could wish that wartime pressure might result in one flour and one grade of bread, provided that flour and bread were entire wheat.

### War Brides

War brides were rather an unknown quantity to us until recently when we got some firsthand impressions. Pity was the outstanding feeling for these young people, but probably our genuine sympathy would be quite wasted.

The war bride we saw at close quarters was very young, a mere slip of a girl, living with her parents after a few short months with her husband before he went overseas. Everything normal and natural about life seemed to have been put out of its proper perspective, and all the hopes and joys centred round the arrival of an overseas mail. A job or a baby, either of which would exact a toll of physical exertion, would seem to be saving factors in such a life.

Possibly, the gradual calling up for war service of all available women up to the age of 65 might be a salutary measure. It will bring

forgetfulness for some and opportunity for others, and to all a realization of war.

### Stories of Other Worlds

A book which takes one away from wartime atmosphere and into a world that is quickly passing into history, is "Fiddle Longspay," by Warren Bledsoe. It proved delightful holiday reading, when one had time to become completely absorbed and to forget—or almost—the world in which we live.

The Longspays had settled in Maryland when a log house was an acceptable abode. To the original log house had been added, first rooms, then wings, with successive generations. One enterprising Longspay lady had moved some distance away from "Swithinsgift" because she wanted peace and quietry" and so her descendants lived at "Quietry." The story is just about the Longspays of the present, or before the war came to the United States, with the Old Colonel and his sister, Miss Betsey (who had been presented at the Courts of England and France in the days of Queen Victoria), living in one wing, the active head of the family and his managing wife and their family in the main house, and in the bachelors' wing, orphan nephews and unmarried uncles. The negro servants are the descendants of the former slaves and are part of the family.

It was a delightful life and by no means an idle, or useless life, and it was very happily recalled in Fiddle Longspay.

### Miracles—For Youth

Another book which provided holiday fare was "Westward the Sun," by Brigid Knight, a story of the twenty uneasy years in South Africa before the actual outbreak of the South African War. Charlotte and Adrian are the children of Dutch and English parents, their mother the daughter of a bishop. They are ardently British in their sympathies, but Charlotte can see the Boer side as well. The Jameison Raid climaxes the story.

A war as seemingly unnecessary as the South African affair cannot grip one at present, but there are excellent pictures of a young country, and the customs, habits and emotions of its inhabitants.

A chance visitor who possibly felt our reading to be without purpose, told us of how she had been moved and held by two things she had read recently. One was a new poem by Professor E. J. Pratt; the other a book of short stories by Ben Hecht, called "A Book of Miracles." Both had the same theme, namely, that the young people have ceased to be satisfied with the dimensions of the God which has been presented to them by their religious leaders. One wonders over this fragmentary clue. It will be interesting to get the books and read for ourselves.



## ONE HUNDRED YEARS AGO

**Quebec Education:** Bishop Strachan to the wife of the Rev. F. J. Lundy, of the Quebec Classical School, 18th October, 1842: Although I was responsible for starting McGill College, I have no influence now, but I shall write to the Rev. Dr. Bethune, of Montreal, on behalf of your husband. (Strachan Papers.) Bishop Mountain to S.P.G., 28th October, 1842: Mr. Lundy having just been appointed to a professorship of classical literature at McGill College, he is to serve St. Martin, Isle Jesu, on Sundays at £50 a year.

**Lennoxville College:** Bishop Mountain to S.P.G., October, 1842: The eagerness of all parties interested induced me to sanction the commencement of building operations upon the faith of promises received from the two great societies (S.P.G. and S.P.C.K.), but these venerable bodies not having felt able to keep pace with our impatience, some shareholders have declined paying their instalments on the ground that nothing appears forthcoming. The college is the subject of my greatest anxiety . . . Work has been at a stand . . . the Scotch College at Kingston has gained advantage by our retardation . . . it receives accessions to its numbers from our own Church. The members of the Scottish Church are putting in train the establishment of "High-Schools" both in Montreal and Quebec, in imitation of that in Edinburgh, affording practical education on easier terms than can be afforded by those who draw upon English universities for means of conducting such establishments. (S.P.G. Letters.)

**Cobourg Dioc. Theological Institution:** Bishop Strachan to S.P.G., 18 Nov. 1842. The good effects of the Theol. Institution begin to be felt by the able exertions of our professor of divinity, Rev. A. N. Bethune, the autumnal ordination has been much increased. Philip Geo. Bartlett, Matthew Ker, Andrew Jamieson, Thos. Bolton Read and Paul Shirley, all students from Cobourg, were ordained deacons 30 Oct. 1842 at St. James', Toronto, and sent respectively to the **Carrying Place** (vacant by removal of Rev. R. V. Rogers to Eng.) to **March**; to **Brock** in place of the Rev. A. Sanson who takes charge of the Rev. T. H. Bartlett's mission in the rear of York; to **Port Burwell** where Col. Burwell has built a church, parsonage and presented 600 acres as endowment; to **Camden, Loughboro**.

Others ordained at same time, Geo. W. Warr, a catechist, to **Oakville**, John Hickie, an Irish student, sent out by the Rev. W. J. D. Waddilove as a "Stewart missionary," to **Gore, Brock and London**.

The following were ordained to order of priests: Rev. Wm. M. Shaw, of Emily; the Rev. Alex. Pyne, of Sarnia; the Rev. John Pentland, of Whitby, and the Rev. Wm. H. Norris, of Scarborough.

**C.W. Population.** The increase of our population is so rapid as to increase the spiritual destitution faster than we can overtake it. 50,000 emigrants reached our Province of Canada West

during the summer . . . More churchmen in C.W. than in all other B.N.A. provinces put together. The letters reaching me from different sections of the country are heart-rending. (Signed) John Strachan. (S.P.G. Report, 1843.)

**Bishop Strachan's Memorable Trip.** On Oct. 30, 1842, the Bishop arrived in Toronto after having travelled 2,500 miles in 4½ months to Manitoulin, returning by Lake Huron, Goderich, Adelaide and St. Thomas. At that time he wrote the cure of the Rev. Mark Burnham, who was commended for having pointed out to his people the nature and privileges of the Church. It seems a matter of unfairness and dishonesty to withhold instruction from the people of all that concerns their spiritual weal. They have a right to be informed of the faith and whatever promotes unity of belief and uniformity of practice, whatever helps to keep them a united people and causes them to shun division. That Christian steward can scarcely be said to give every man his portion if while preaching a crucified Redeemer, he omits all explanation of the foundation, order, government and discipline of that Church which bears so near a connection with the Saviour as to be called His spouse . . .

During the whole course of these arduous journeys and laborious services the Bishop had never experienced a day of sickness or been prevented from keeping an appointment. He confirmed 756 persons. (Memoir of Bishop Strachan, p. 203.)

**Woodstock, C.W.:** Bishop Strachan to pew-holders of St. Paul's, 8 October, 1842. He gives an outline of his difficulty with their rector (Mr. B.) and points out why he disapproves of their attitude. Refuses to visit Woodstock under present conditions and demands that their memorial of 8th February, 1841, be disavowed and withdrawn. Capt. Graham and Henry Finkle, church wardens of St. Paul's. (Ontario Archives, Strachan Papers.) To the Rev. Petrie urging him to come forward as candidate for priesthood. Objects to his remaining as a deacon. Criticises him for continuing to do so and insists that if he remains in the diocese he must take priest's orders. 27th October, 1842.

**Lloydtown, C.W.:** Sends £25 to the Rev. F. L. Osler for completion of church.

**Bishop's Salary:** The Government has made no provision for the support of the bishopric. His pecuniary matters are in a state of great embarrassment. Has written to Sir Chas. Bagot, October, 1842. (Ontario Archives, Strachan Papers.)

**Hamilton:** The Bishop of Toronto consecrated the beautiful church at the request of Messrs. Sam. Mills and R. O. Duggan. ("The Church," 14th October.) And on 10th October the Bishop laid the foundation stone of the church at **Streetsville**. Service was held in the meeting house. This is the second church to be erected by Mr. MacGeorge, of Hurontario. ("The Church," 21st October, 1842.)



**The History of the Reformation, by James Pounder Whitney, D.D.** S.P.C.K. Canadian Agents, G.B.R.E., 604 Jarvis St., Toronto. 527 pages \$3.75

The word "reformation" means the shaping anew or the remoulding. As the body develops it is remoulded so that the growth not only in a material way but also in a spiritual aspect is harmoniously stored and contained.

Man is not static but contains in himself a progressive force. He develops through an innate curiosity which seeks to know and to understand. He grows in power both of action and thought through intercourse with his fellows. Every extension of trade and industry brings in its train new ideas and a wider view both of men and in general of the world. This enlargement of man's world meant a spiritual growth in man, meant in fine a remoulding and reformation of his life, in order that he might achieve harmony in his soul.

Since the day of Roman power separation of growing intensity generally prevailed in Europe. The memory of Roman unity was in theory preserved in the dream empire called Holy and Roman but was in practice an actual existant in the unity of the western Church centering in the developing authority of the Bishop of Rome. The Christian Church thus formed a force restraining and in part over-coming the tendency toward separation.

The Church is contained in human life, so as human life broadens in scope and deepens in its intensity, the Church should broaden and deepen in its service to this growing life. The Church must be remoulded that it may hold comfortably and harmoniously the new and vigorous life which has developed. This is its reformation.

The remoulding is accomplished by individuals who lead the way drawing after them an awakening people. It takes years of effort and knows the ebb and flow of upward struggle. What is called the Reformation is the culmination of a long preparatory period of work. Many men, great in our memory, have shared the burden and died not seeing the end. How can any of us see the end? Life means growth, growth means remoulding. Even to-day the Church faces the problem of spiritualizing the use of the enormous flood of new knowledge and discovery and so bringing harmony to the present tortured life of man. For unless there is spiritual over-sight and control, all our knowledge and vaunted powers which we develop, only serve the purposes of suffering and death. In the midst of plenty we have ignorance and want, greed and avarice. In the midst of dimly understood power which we possess we have destruction threatening the foundations of our civilization.

The Creeds, in which our Christian faith is embodied, are not to be as show windows of a store displaying goods sold therein, but are to be wrought into the very fabric of our being and put actively to daily use. Does the creed work? If not, what is wrong? Perhaps our application,

perhaps our understanding, perhaps our loyalty; or else some part of the articles of faith is really wrong. Ever the strength of rushing life tests and strains, and ever remoulding must go on. Under the Creeds is to be understood the whole policy and official dogmas of faith as set forth by the Christian Church.

Upon such an underlying foundation Mr. Whitney has successfully built. Producing a volume well written and charged with an unusual amount of essential and interesting detail, he has given us not alone a history, but an insight into our own lives in our day. For we to-day are busy continuing in contemporary history the Reformation, upon an important period of which Mr. Whitney has faithfully written in his History.

**"The Meaning of the Lessons and of the Psalms,"** by C. M. Chavasse, O.B.E., M.C., 252 pages. S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. Price, cloth . . . \$1.80

As the title indicates, in this book will be found a short explanatory introduction to each of the lessons of Sundays and Holy Days according to the revised English Lectionary, and to the Psalms of the Psalter.

The fact that these introductions have been prepared by the Bishop of Rochester, Dr. Chavasse, is a sufficient guarantee that they are worth while, and will be found suggestive by any clergyman who wishes to adopt the excellent practice of making such explanations before reading the lessons during divine service. The lectionary on which these introductions are based is not identical with that used in Canada, but the index provided in the book will largely meet that difficulty.

### THE PROBLEMS OF LASTING PEACE

That is the title of a book by Herbert Hoover and Hugh Gibson, a condensation of which has recently been published in the Reader's Digest. After pointing out the dangers that will face those who will have the responsibility of making peace terms when the war is over, they made certain suggestions. Peace making should be divided into two, or possibly three stages.

"First immediate settlements of certain problems which will not brook delay, such as disarmament, recognition of de facto governments with temporary political boundaries, relief from famine, the establishment of separate international commissions to examine political and economic problems.

Second, pending the work of these commissions, an intermediate period for rebuilding of political life and economic recovery.

Third, a subsequent period, of more or less indefinite duration, for development of those problems which require a long cooling-off of emotions and the development of international machinery to preserve peace."

It is a book which every one should read. The price is \$2.00.



## DIOCESE OF QUEBEC

The Bishop visited the summer churches on the St. Lawrence, three of which are served by members of the staff of Bishop's University. Dr. G. Basil Jones was at Metis Beach, the Rev. E. K. Moffatt at Cap a l'Aigle and the Rev. Elton Scott at Tadoussac. At Murray Bay, St. Anne's was not opened, but Archdeacon Fotheringham of Trinity College, Toronto, was in charge of the Union Church at that popular resort. At the Cathedral, Quebec, the usual American congregation on Sunday mornings during the summer was conspicuous by its absence because of war-time restrictions.

Both the Magdalene Islands Youth Conference and the Lake Memphramagog Girls' Camp, two new diocesan ventures, took place in ideal surroundings and were staffed with capable leaders. Twenty-seven girls attended the last camp and received training in citizenship from nine experienced leaders, clerical and lay. War training was one of the features of the gathering which was held at Cedar Lodge, the C.G.I.T. camp headquarters loaned to the diocese for the occasion.

The most vexing problem which confronts the diocese at present is how to cope with the influx of a large Church of England population in the great aluminum works at Arvida on the upper Saguenay River. It is not a question of providing for a dozen families (as was mentioned in this column last month) but for many more and for an increasing number. The nearest church is three miles away at the Price Brothers' newsprint town of Kenogami, the incumbent of which is taxed with more work than he can perform. Therefore it appears essential to erect a building, even in time of war, and for this work the whole diocese will be asked to give its prayers and support.

\* \* \*

## About Going to Church

*"It looks like rain; I guess I won't go to Church."*

*"It's too nice a morning to go to Church."*

*"I will do my cleaning up to-day (Sunday) because I am going to a bridge party to-morrow afternoon."*

*(At the telephone) "Helen dear, don't wait till afternoon; come over this morning and have Sunday dinner."*

*"Go to Church? I should say not! I've been out every evening this week and I am dead tired!"*

These arguments, and hundreds of others just as good, may go once in a while, but when they accumulate they aren't so good.

The members of the choir, the ushers, the Sunday School teachers, the servers, are all volunteers, and work just as hard through the week as you do. Suppose they came as you come, or stayed away on the excuses that you make—how would it affect the church?

Do you realize that YOU, as well as they, are Directors and Executives of your Company (applying business terms to the Church) and responsible for its welfare or success just as are the managers and clerks of a store. The Church

is your business; you are not mere customers, to come as you like and when you want to get something. Should a stranger come into your church and see a scattered congregation in a half-filled church, how would he estimate the value you put upon it? Perhaps, knowing that you "attend" there, he might come expecting to be welcomed by you.

Do you give and work to raise money for the Church just to enable a few specially devout people to sit in comfort and hear a sermon on Sunday? Do you think that the Church is doing its whole duty to the community if it helps feed the poor and clothe the naked through its charities?

Do you think your children will grow up with real loyalty to the Church when they know why you don't go to Church? Some of them will; in that case what will be the measure of their respect for you? Let your children (if not your conscience) be your guide.

Of course you can be "just as good" without going to Church. But is just being good all that you can be expected to do?

Last, but far from least, we have God to glorify. Before our Lord made the great sacrifice He said: "Do this in remembrance of Me."

—The Episcopal Church Evangelist.

\* \* \*

## DIOCESE OF ATHABASCA

Undreamed of developments are taking place in the valley of the Mackenzie River where American engineers and labour battalions are building a pipe line from Fort Norman over the mountains to Whitehorse in Yukon. These developments will open up the central portion of the Valley of the great Mackenzie River as never before. Another challenge to our Church!

No noble deeds among men has ever been done without the Divine Word visiting the souls of those who even for a brief space were able to receive such operations.—Origen.

\* \* \*

## New S. P. C. K. Books

### Revelation and Reunion

By Gerald W. Broomfield

A response to Tambaram. The Path of Union, The Way of Knowledge, Structure of Church, Christ and Episcopacy, Papacy, etc. 224 pages ..... \$2.25

### The Ministry and The Eucharist

By W. J. Sparrow Simpson

The Church of the Centuries, The Church of England Since the Reformation, Recent Movements Towards Reunion. Recommended by the Church Union. 215 pages ..... \$1.80

### Society: Natural and Divine

By A. P. Carleton

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Most of these books are fully illustrated.

BOOKS

Christian Belief, a short exposition of the Apostles' Creed, by R. H. Malden, Dean of Wells. 87 pages . . . . . \$ .90

Jesus Christ the Same, by James Moffatt. The Shaffer Lectures for 1940.  
223 pages . . . . . \$2.25

The Relevance of the Bible, by H. H. Rowley. 192 pages . . . . . \$1.80

BOOK ROOM

604 Jarvis St.,      or      9 Trinity Hall,  
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The next meeting is to be held at the home of Mrs. B. Steven.

**A.Y.P.A.**—The A.Y. is meeting each Wednesday evening. At the election of officers for the season Lewis Garnsworthy was chosen President, and Fay Roberts Vice-President. Margaret Morgan is Secretary, and Gladys Morgan is again our Treasurer.

A Sunday evening social hour was held after Evensong on October 25th, to which all Anglican University Students were invited. We hope to continue with our Sunday evening social hours.

An impressive Service of Ordination was held on Sunday, October 18th when the Rev. H. J. Jones was advanced to the Priesthood. The Bishop conducted the service, and the Rector preached the ordination sermon. The Van. S. F. Tackaberry presented the candidate, and the Rev. F. Peake acted as Bishop's chaplain.

The Rev. H. J. Jones preached at the evening service.

Friday, November 13th has been chosen as the date for the Parish Supper and Social. The four organizations, the W.A., Parish Guild, Mothers' Union and Young W. Fellowship are co-operating in the catering, and the proceeds will go to the Mortgage Fund. The main purpose of the dinner and social is to welcome any newcomers to the parish, and help the congregation as a whole to know each other a little better.

We are trying to provide hymn and prayer books for congregational use by means of Memorial Prayer Books. Any one who wishes may contribute a book or books in memory of loved ones who have passed away.

**Memorial to the late Canon Reynolds**—On All Saints' Day the Rector dedicated a stained glass window, a memorial to the former Rector, Canon G. G. Reynolds. This beautiful window depicts St. Paul with the 'Sword of the Spirit', the 'helmet of salvation', and the 'shield of faith'. Underneath is the text "I have kept the faith". The window is the gift of the family, and is in the Sanctuary.

### CHRIST CHURCH

The Rev. E. S. Ottley, Rector

The joint tea held by the Guild and the W.A. at the home of Mrs. R. H. Cautley brought the sum of \$23.25 to each organization.

Mrs. Thompson reported on the meeting of the executives of the various church groups called by Mr. Ottley. At that meeting it was decided to try out the plan of holding one money making affair per month, the proceeds to be divided between the groups according to their needs and the whole parish to be called upon to co-operate. The first of these affairs was the above mentioned tea, the second, a bridge in the Parish Hall on October 16th to raise funds for broadcasting.

The third affair is a joint tea to be held in the Parish Hall on Friday, November 13th. Conveners for the Guild will be Mrs. Blaine and Mrs. Runte. Decorations in the hall will be planned by Mrs. Gutteridge, assisted by Mrs. Neily, Mrs. Richardson and Mrs. Ottley.

There will be a joint bazaar held in the Parish Hall on December 4th and all donations of work or money must be in before then.

Conveners will be: for the W.A.: Mrs. Gutteridge and Mrs. Ottley; for the Guild: Mrs. Kilgour and Mrs. Moore.

### ST. PETER'S

The Rev. R. S. Faulks, Rector

We are grateful to those clergy and lay-readers who have conducted the services during the absence of the Rector. The Rev. John H. Low has visited us three times this summer. The Rev. E. W. Slater gave the A.Y. an illustrated address, as well as preaching an appealing sermon on his work in the Prince Rupert Coast Mission. The Rev. J. H. Dicker kindly took services one Sunday when we presume he was having a holiday. An old friend, Mr. A. C. Taylor spoke to the congregation one Sunday evening, and Mr. L. A. Exham also delivered a sermon the other Sunday morning. Canon Trendell's visit to Calder is also much appreciated. Next time we hope there will be time for a chat Canon! Thank you for your help, gentlemen.

The Ladies' Guild were pleased with the excellent results from the Harvest Supper. It was a banner occasion this year. Thanks to all who helped, and to all who came to it.

The W.A. had a vivid picture of the Dominion gathering in Winnipeg. Mrs. Harris enjoyed it, and conveyed her impressions to the W.A. in such a way that they too were most interested.

The Young Ladies W.A. is flourishing this year, though regretting the temporary loss of Miss Kellaway and Miss Clarke, who are now members of the Army and Airforce. Congratulations to them, and every happiness in their new work.

The work among our young people and children is coming along in an encouraging manner. The A.Y. is a strong group, with several new members. Their president is Miss Sheila Dryden.

The Scouts are learning their work well, and finding new recruits for the 26th Troop. The Cubs are doing well with Mrs. Solheim, the Cubmistress. The Guides have Miss Ward and Miss Wilson as leaders and continue to uphold the fine tradition of the Groat Ravine Company. No doubt there are future stalwarts in the Brownie Pack, with Mrs. Edgecombe as leader. See what the Brownies have done: "The Silver Challenge Cup, presented by the Edmonton Branch of the Canadian Handicraft Guild for Alberta Brownie competition, was won by our Great Ravine Brownie Pack, for sending in the best all



round collection of exhibits at the Provincial Handicraft Exhibition. The cup was presented to the Brownies by Mrs. Gillies, District Commissioner, on October 14th.

The Junior Sunday School, in charge of Mrs. Harris, is a bigger one than ever. We are grateful to all who are helping with the teaching in this and the Senior School. In the latter, the parish seems to have run short of pupils, as there are very few this year.

With special contributions, a large gift from the Ladies Guild, and help from several of the menfolk, the parish hall was completely redecorated this fall. The ceiling has been changed from dark to white, and the floor received three coats of varnish and then some wax. The vestry also had a new furnace installed under the hall, which has already shown its worth. This completes the improvement of the heating system in parish hall and church which program was begun last year.

Before concluding these notes, a word of appreciation is due our organist and choir, who maintained a large attendance all summer and began practices with enthusiasm this fall. They lead the music of the church very well indeed, and have won the praise of some of our visitors. The turnout for Evensong (on the second and fourth Sundays) is good, and so again our thanks to them all for their good work.

### CHURCH OF THE GOOD SHEPHERD

The Rev. R. S. Faulks, Rector

We are glad to welcome several new families to this parish, and trust that they will be happy among us, and help develop the church life in this busy community. All organizations and parishioners have been busy this summer and fall past, helping forward the finances and plans concerning parish hall and church. As the big project of re-modeling cannot at present go forward, other arrangements had to be made. So now the top story of the hall has come off, and the new roof has been placed and some of the roofing put on it. The hall should be more compact in appearance, and more comfortable to use, when all the fixing is completed. Owing to the lateness of the season, it looks as though the proposed addition of a sanctuary apse to the church will have to wait until spring. We are grateful to all who have helped in any way with this work. Those who have been in the parish for a long time, some even from the beginning of its life, view with pleasure these improvements to the property.

In the right sense, we must all be proud of our church, and in a local way, our care of the place of worship and the buildings are a demonstration of that loving pride. Certainly too, that care is a form of silent witness to our Faith. So then let us discharge our responsibilities in this respect in such manner that these objectives may be fully achieved.

Services this season at Calder have been arranged so that there may be more mornings used. On the second Sunday, Holy Communion 11.00 a.m.; On the fourth Sunday, Morn-

ing Prayer 11.00 a.m.; On the first, third and 5th Sunday, Evensong 7.30 p.m.

Sunday School every Sunday at 12 noon, under the supervision of Mr. Wm. Anderson.

### ST. STEPHEN'S

Canon J. C. Matthews, Rector

The Harvest Thanksgiving was held on Sunday, October 4th with a good attendance at all the services. The Church was beautifully decorated with many generous gifts of flowers, fruit, wheat and vegetables. The Rev. E. W. Slater of the Prince Rupert Coast Mission gave an enthralling account of the work of this Mission.

**Willing Workers**—The Willing Workers held the Harvest Supper on Wednesday, October 7th in the Church basement. Mrs. Matthews received the guests who numbered about 200 and included Archdeacon and Mrs. Tackaberry and Sister Isobel and Sister Amelia. After the supper a whist party finished an enjoyable evening. The Willing Workers wish to say how glad they are to welcome Mrs. Dixon back amongst them.

**The Choir**—On October 15th the Choir held a business meeting for the purpose of electing new officers. Mr. W. Petherbridge was unanimously acclaimed to continue as President, and the following officers were elected: Secretary, Miss Margaret Wright; Treasurer, Miss Margaret Hadley; Wardrobe Mistress, Mrs. J. Gregory; Wardrobe Mistress, Junior Choir, Mrs. J. Watson; Librarian, Miss Zoe Detlor; Social Convenors: Mrs. H. Horton and Miss Mavis Henderson. A social evening and weiner roast will be held shortly to welcome our new member Mrs. Anderson.

**Sunday Schools**—The Sunday Schools are in full swing. The Junior School, under Mrs. Fishbourne meets on Sunday morning from 10 to 11 in the basement and the Senior School meets in the Church at 10.30 a.m. A Church School is also held on Friday evening in the Church basement from 6:30 to 7:30.

**The A.Y.P.A.**—Meetings are held every Wednesday evening from 8 o'clock. They are combining pleasant social gatherings with useful work for the Church. New members will be welcome.

**Guide Notes**—The St. Stephen's Guide Company is very sorry to lose its Captain. Mrs. Allen has been a splendid Guider. We all hope she will soon be quite well and strong again. Mrs. Foster is acting captain for the present. The Company is slightly reduced in numbers but we have several recruits and are carrying on. It was a great pleasure to welcome our Divisional Commissioner, Mr. Dick, and Miss Betty Martin, the Provincial Secretary, as our guests on October 14th. We are now working for 2nd class and looking forward to a busy winter.

**Notes from the 10th Edmonton Brownie Pack**—The Brownies are now well into their winter programme which promises to be very successful. Mrs. Slater is Brown Owl again



this year and Mrs. Jack Gregory is a very good Tawny Owl. At present there are 37 Brownies so there is urgent need for Pack Leaders. Any Guide or Ranger who has passed her second class tests and who is interested in little girls could be a wonderful help in this capacity. Are there any volunteers? During the summer the pack enjoyed a marvelous Saturday afternoon in Riverside Park. If only the Brown Owl had more time for outings of this kind! Labor Day saw twenty Brownies and Brown Owl off on a hike to Dawson spring and next time Tawny Girl will not be told the time over the telephone and perhaps she can come too! The Annual Hallowe'en party falls on October 28th, and as usual the mothers are invited to attend. There will be prizes for costumes, games and contests. There are still a few church girls who are not taking advantage of the fun and training offered by the Brownie programme, namely: health, handicrafts, physical training, etc., for girls from seven to eleven. These girls are invited to pay us a visit at any time. You might like to join after all!

### ST. MATTHEW'S MISSION

The W.A. held a silver tea and home cooking sale on October 15th which was well attended and proved very successful. The members of the Social Committee are putting on a Whist Drive twice a month with good results.

Mr. Dodd is acting as lay reader and officiates at the 11 a.m. Mattins on the 1st, 3rd and 5th Sundays in the month.

St. Matthew's welcomes Mr. and Mrs. Hunt, Doreen and Peter who have come to us from St. Stephen's.

Mr. Delaney, who has been a most efficient caretaker for some time, is away now. We miss Mr. Selover, who has joined up.

### ST. MICHAEL AND ALL ANGELS

Mr. Greene is taking Morning Prayer now on the 2nd and 4th Sundays at 11 a.m.

Mrs. Foster has very kindly been helping with the Sunday School.

The Churchyard has been much improved with a new fence and gates.

The members of our small congregation are very grateful to Mrs. Byers for her unflinching kindness in playing the organ. Mrs. Byers is Brown Owl for the Brownie Pack, which is doing good work.

The Harvest Thanksgiving Service was held on October 18th. Mrs. Bennett and Mrs. Colenso decorated the church with many flowers and gifts of vegetables.

## Rural Deanery of Pembina

### ST. MARY'S, JASPER

The Rev. W. de V. A. Hunt, Vicar

When you have read your 'Messenger' don't throw it away—send it one to one of the men

in the Services. Let it do double duty!

On October 11th all three services were conducted by the Rev. Fred Baker, Vicar of St. Paul's, Jasper Place. Mr. Baker was accompanied by his wife. Both greatly enjoyed their visit. The congregation was most appreciative of Mr. Baker's services.

On October 18th about fifty officers and other ranks paraded to church for the morning service. The presence of the troops is a welcome addition to the congregation; but as the parades are compulsory it is hard to gauge their spiritual worth. More significant is the attendance of soldiers at the Holy Communion and Evensong, when there is no compulsion. On the evening of the 25th the number of soldiers scattered amongst the congregation was particularly noticeable.

On that Sunday the Vicar was what airmen would call 'a near miss'. Like the 'foolish virgins' he had not enough fuel to carry him through from Edson; though in his case it was gas rather than oil that ran out and left the Austin high and dry—very dry—seven miles from Jasper. Fortunately a friendly truck driver came to the rescue, and all was well.

During the coming winter the Sunday services will be maintained as fully as circumstances permit, and as the zeal of the congregation demands. There is no reason why there should not be morning and evening services every Sunday. The Wardens and the Choir are willing and eager to do their part, but they need the support of the congregation; and at present they are not getting it. Yet since prayer and worship constitute two of the necessary Christian duties, and both can be conducted by laymen there is no excuse for those who abstain from these duties because of the absence of a priest.

With the increasing shortage of clergy it is inevitable that many rural parish priests should now become travelling missionaries. This must mean a certain amount of dislocation in the ordinary parochial round of duties, but unless the remoter country missions are to be denied all ministrations, the parish priest must now spend a good many week-days visiting these distant points. Please take this fact into consideration if you feel that your Vicar is somewhat conspicuous by his absence from Jasper!

The members of the W.A. are now busily working and planning for the fall bazaar. Before this appears in print the ladies will have put on their Harvest Supper, which, considering the times is quite an undertaking.

The idea of voluntary giving is slowly gaining ground and favour amongst the congregation. Last month members of the W.A. made a second house to house canvass and met with a comparatively generous response to their appeal. The word 'comparatively' is deliberately used. We still lack a sense of urgency and crisis in our Church life. We see the Church bitterly assailed, derided and persecuted in other lands. Can we still continue to jog along complacently as though the hosts of Hell had no design for our overthrow and annihilation?



The Church cannot function adequately without funds. They are a necessary weapon in her fight for a Christian civilization. Yet on every side her efforts and witness are being crippled through lack of funds. People exclaim "We simply haven't got the money to give". When the Picture Show, the Dance Hall and the Beer Parlor close down for lack of support that may be the case. When, without perjuring ourselves beyond redemption, we can sing "Take my silver and my gold, not a mite will I withhold" we shall be beginning really to know the meaning of that all important word 'Sacrifice'. When we put into the fight against Satan himself what Russia is putting into the fight against Satan's allies we shall be beginning to realize the meaning of the prayer "Thy Kingdom come".

### THE ONOWAY MISSION

Miss Barbara Onions

On October 8th we had a visit from the Reverend E. W. Slater of the Northern B.C. Coast Mission. In the afternoon he gave an illustrated talk to the children, and it was good to have the co-operation of the Primary and Public School teachers, Miss Bennett and Miss Douglas, who came with the children. An evening lecture was arranged primarily for adults but it was not possible to deter the boys and girls from coming again, so enthusiastic were they! All of us who heard Mr. Slater's interesting and inspiring account of the work the M.V. "Northern Cross" appreciated his visit very much.

**W.A.**—Both Onoway and Brookdale branches held very successful Thanksgiving suppers during October.

Two members of the W.A. had the privilege of attending the Reception held in Edmonton for our Bishop and Mrs. Barfoot, and others are looking forward to having the pleasure of meeting Mrs. Barfoot at the Diocesan Board meeting.

I am happy to report that the Bishop has been able to arrange for us to have regular priestly ministrations again. His Lordship brought the Reverend J. W. Dicker to Onoway to introduce him to the Vestry, and we look forward to welcoming Mr. Dicker on his first visit for a Celebration of Holy Communion on All Saints Day.

**Holy Baptism**—On October 4th in St. John's, Onoway—William Forryan Turnbull and Gail Marie Jolly.

### ST. PHILIP'S, WESTLOCK

Rev. John Low, Vicar

Sunday, October 25th was the occasion of a gathering of the congregations of Westlock, Clyde and Barrhead. At 11 a.m. the Bishop celebrated Holy Communion, preaching a challenging sermon on "Are Ye Able to Drink of the Cup". The Bishop's words were most appropriate especially since the day's meetings were designed to inspire the laity to help

him and the clergy to meet the problems of war-time conditions in our Church life.

In the afternoon the wardens met in the Parish Hall to discuss the work of the Church and made recommendations which included such interesting items as the necessity of Bible study, the influence of Church literature and its place in every Anglican home.

Meanwhile, the joint groups of women, the Barrhead W.A., Clyde "Willing Workers" and Westlock Guild were being addressed by the Diocesan W.A. President, Mrs. S. F. Tackaberry. Mrs. Tackaberry was both direct and intimate and the women were obviously inspired. The Vicar led Evensong at 6 p.m., after which the people met again in the Parish Hall to drink tea, (generously sacrificed from shallow caddies) and to say "God-speed" to visitors. Cars then left for east and west, taking loads of people who had thus seen, even for a day, the pleasure of the fellowship of other Anglicans and a wider view of the Church.

The St. Philip's Guild are to be congratulated upon their kindly attentions toward visitors and it is hoped that many Anglicans will carry the encouragement of the day's companionship back to their parishes. One thing will certainly be remembered—the first visit of Mrs. Barfoot. We had not dared to hope that she would so soon give us the opportunity of meeting her. We shall all remember with pleasure her warm friendliness. We wish her and the Bishop every happiness.

### ST. LUKE'S, CLYDE

Rev. John Low, Vicar

The services here are held regularly on the first and third Sundays of the month at 11:30 a.m. It is a pleasure to report a very fine loyalty both in attendance and support. Recently the Vicar was able to make visits throughout the district. He was amazed that so many people travel over very rough roads to church. You should have seen Mr. Milligan and some of his family arrive at Westlock on Sunday the 25th—having driven eighteen miles in a buggy! That is the spirit of Clyde. May it continue.

### ST. MARY'S, BARRHEAD

Rev. John Low, Vicar

The main event to report was the W.A. gathering at Mrs. Parson's home on Monday evening the 26th. Mrs. Tackaberry came to us for the week-end and a large group of women are now feeling greatly enthused and looking forward to further activity.

The Order of St. Clare, a group of girls also enjoyed a visit from the Diocesan W.A. President and are now planning to affiliate with the W.A. This same group is now responsible for the cleanliness of the church and altar and are enjoying their responsibilities. As a choir for the Westlock meetings, the girls were a charming addition to the day's services.



The Vicar's arms are still a little stiff after spreading paint over the church. We are grateful to Mr. Farrell for kindly donating this paint. St. Mary's is a pretty church.

We want to see more of the men of the Parish!

### ST. AIDAN'S, GLENREAGH

The kindness of a loyal Anglican family is responsible for a well-painted church. We are planning for new shingles next. As one of the most attractive country churches in the Diocese, St. Aidan's deserves this care. We will see that it gets it. The church looked splendid at harvest time. November will see the resumption of the Glenreagh Young Peoples' Society and Glenreagh school will again show its light on dark winter nights. Harvest is over now, we must all be together again for services—3 p.m. on second and fourth Sundays.

### THE WABAMUM MISSION

Dear Family:—

Through the kindness of the Editor of the "Messenger" I am able to give you more news of life "down East".

Today Quebec is blessed with warm sunshine. I am therefore writing this out-of-doors, the pad on my knees. To the left of me, the great bridge, below me, the ebbing river, and four gray-painted ships stealing out (almost furtively) to join a British convoy. The banks of Saint Lawrence have been the usual riot of colour. To my unaccustomed eyes, Maple, Elm, Oak and Beach seem to have excelled themselves in fierce competition to be the most lovely. The sedate Lombardy Poplar keeps its summer green and appears to ignore this beauty contest and the approach of winter.

I am still very much the Nomad. Two weeks ago I was down on the Gulf, where there was evidence a-plenty of Nazi U-boat activity, but also evidence that the enemy was not having everything his own way.

Last week there was a journey with the Bishop to Sherbrooke. I preached at a W.A. service in the afternoon in St. Peter's church, and in the evening talked to the A.Y.P.

Last week-end, Eastward again, down the north shore to Beaport, a paper mill, where executives and mill-workers make up a keen congregation, largely of men. There was a good turn-out for the Sunday evening service, the Monday morning Communion and the Monday evening social.

Any notions I may have had about settling down to a quiet old age have been rudely shattered. For one thing, the two military camps for which I am Anglican Padre are 200 miles apart; one of them out on the open Gulf. In addition, there are 4 hospitals where there are soldiers, sailors and airmen to be visited weekly. At one of them, far east of the City, I chatted with the pilot of a Liberator bomber, which had crashed inland, and although a total

loss, its personnel came out with little more than superficial injuries, after spending many days in the desolate bush. In the next bed was the Hudson pilot who meant to go out looking for Huns but for the obstruction of a fence as he took off. In the hanger of a certain Gulf airport I met Sgt. Pilot Jack Richardson, of Christ Church, Edmonton, and did our tongues wag? One meets many prairie sailors here. At one hospital I looked up a Corvette sailor from Winnipeg. The West is well represented in the Army too, although I have not yet met any men from the Edmonton district.

Travelling in the winter months will be chiefly in connection with Diocesan teen-age boys conferences, the first of which is to be held at Cookshire on November 22. These conferences are preparatory to next summer's Diocesan boys' camps. The Bishop calls this new youth movement "A.B.C." Originally it meant "Anglican Boys Camps", but has now a variety of interpretations. The Bishop's latest is worth quoting: "Able-Bodied Christians!" He himself is distinctly that!

In between the "journeyings often", I am grappling with an M.A. thesis, by way of dusting down my brains, and as an incentive to some methodical study. So life is full. Even so, there are times when my thoughts turn to the West and I wish you were not so far away. We had some very good times together, didn't we? I am grateful for your many letters. I have kept up with them so far, and I think I could answer many more, as they come.

It is a little too early in the day to be setting down one's impressions of French Quebec in relation to the times but perhaps I may be allowed to write a "Quebec letter" in the next issue. At the time of writing, Father Sabourin of Dieppe fame has made a great impression on the French populace, and much good may result from his plain speech.

Yours ever,

Colin Cuttell.

## Rural Deanery of Wainwright

### ST. THOMAS, WAINWRIGHT

The Rev. L. A. Bralant, Rector

The past month has been one of great activity moving, getting "settled in", and generally trying to start over various organizations. A word of thanks is due to the people of Wainwright and district for their kindly welcome.

There are quite a lot of things to report already so it may be as well if I speak of them in chronological order! The Wainwright W. A. sponsored a Harvest Supper on October 3, which was a great success in every way. It was the first big event held in the Parish hall since its opening and many words of praise



were spoken by friends who had not been inside before.

The Girls' Auxiliary has recommenced under the superintendence of Mrs. Boomer. The Juniors have also started under the leadership of the Rector and they seem quite keen to work for the various badges and competitions.

We welcome two new helpers in the Sunday School, Margaret Coleman and Elsie Horn. Teacher's classes are being held every two weeks. Congratulations are extended to Doreen Adams for winning the D.B.R.E. prize in Senior Graded No. 11 examinations.

The Little Helpers Rally was held on Saturday afternoon, October 17th, when fourteen little ones came to the short service in the church. A jolly party was held in the hall afterwards. Thanks are due to Mrs. Seabrook for her devoted work for these little children.

On Children's Day three children took part in the evening service. Allan Boomer played the organ, Pat Buckton and Eleanor Wear read the lessons.

Harvest Services have been held all over the Mission area during October. We were sorry to note that these services were not so well attended as usual. The excuse given is the necessity of getting the crop in. One is tempted to suggest that our Lord might say again "O Ye of Little Faith". Can we reasonably expect God's blessing on our nation and our personal lives when we openly disobey his commandments? Perhaps we should profit by reading again the story of the manna in Exodus 16. 22-30, and note the Lord's question, "How long refuse ye to keep my commandments and my laws?" It is the happy privilege of some of us to savour from our experience, "There hath not failed one word of his good promises."

We are glad that the local school authorities have made it possible for the ministers to take the religious instruction period each week. Our church has been allotted Grade 9 in the High School where a study of the life of St. Paul is being given; and grades 5 and 6 in the public school where we are having a course in "Heroes of the Old Testament". This is an important piece of work, and we commend it to your prayers.

On Sunday, October 25th we welcome a speaker from the Bible Society and at the end of the month Miss Ruth Carruthers of the Dominion W.A. will address a young people's meeting and our W.A. in Wainwright.

### HOLY TRINITY, TOFIELD

Rev. H. J. Jones, Vicar

**The Senior W. A.**—met at the home of Mrs. Bailey on Thursday, October 1st, with seven members present. We were glad to welcome Mrs. Holmes and two children at this meeting. As usual receipts for the Travelling Basket were worth-while. Arrangements were made for a Sale of Home Cooking, Vegetables, etc., in Mr. Bellamy's store on October

17th. There was a generous donation of vegetables, etc., and we wish to thank all who contributed or helped in any way. The Bazaar date was set for Saturday, December 5th and it is hoped to have this in the Curling Rink. Please keep this date in mind and tell your neighbors about it as the Seniors and Juniors wish this event to be a huge success.

The Juniors realised a few dollars, \$3.45 to be exact, at the October Sale from their embroidered towels, vegetables, etc.

**Services** are still being held regularly. The Harvest Thanksgiving Service on October 11 was particularly well attended—56 being present. The previous Friday the ladies had very very tastefully decorated the church with grains, grasses, vegetables, fruits and flowers, etc. Mrs. McCarthy again resumed her duties as organist. The choir was somewhat depleted due to removals, but it was pleasant to welcome past members on holiday here again.

**The Rev. H. J. Jones** was ordained Priest on Sunday, October 18th at an Ordination Service held in Holy Trinity Church, Edmonton, and also preached the same evening at Holy Trinity.

Mr. Jones also had the honour of presenting the purse of money, on behalf of the clergy, to the Bishop and Mrs. Barfoot at the Diocesan reception held at All Saints' Parish Hall on Monday evening, October 19th. He also attended the Conference of the Clergy and other meetings during that week.

We are anticipating the coming of the Bishop on Wednesday, October 28th for Confirmation. We also extend our best wishes and sincere congratulations to the Lord Bishop upon his recent marriage. We trust they will be very happy in our Diocese.

### ST. MATTHEW'S, VIKING

The Rev. H. J. Jones, Vicar

The Rev. S. G. West visited us on Sunday, October 4th to celebrate Holy Communion. The attendance was not very large but the members do appreciate Mr. West's visits.

Our harvest thanksgiving services were held on Sunday, October 11th in the morning. The church was tastefully decorated with an abundance of the gifts of harvest.

The people have surely many things to thank God for. In the afternoon our Vicar held harvest festival services at Rodino. There was a splendid congregation and it was most inspiring to see the number of young people who attend these services. The school had been decorated for the occasion. Mr. Jones says "Thank you" to all who helped in the work.

**Baptisms**—Sept. 27th: Ellen Lorraine Alice Barker. Oct. 11th: Grace Winifred Winfield.



**ST. MARY'S, EDGERTON**

Rev. A. A. Court, Rector

With holidays a thing of the past, the last six weeks have seen considerable activity in the Parish, with all the organizations in full swing again. During our Padre's absence on his annual vacation, several W. A. members undertook to re-decorate the interior of the church.

The result is most pleasing, and the ladies responsible were warmly praised for their labours, by Padre and congregation alike.

The porch has recently been lined up, and all painting and finishing completed, which adds greatly to the appearance of this comparatively new addition to our church.

Whilst on the subject of improvements, we must not overlook the transformation that has taken place in the basement, which is now a worthy substitute for a Parish hall, and will in future be used as such. The same hard-working ladies who cleaned and re-decorated the church, calsomined the entire basement in an attractive stippled effect, put up crisp white curtains and even added an imitation fire-place, which gives a very cosy appearance. The re-arrangement of cupboards and stoves, also the concealment of the former unsightly coal-bin put the finishing touches and gives us a worth-while place for all.

The first W.A. supper was held in September and was quite a success, with hopes voiced from many quarters that there will be more of these during the winter.

Harvest Festival Services were held at Edgerton on October 4th, commencing at 9 a.m. with a celebration of Holy Communion. Only a moderate number attended this service, but at Evensong, the church was comfortably filled. Decorations for the Festival Services were up to the usual high standard.

The Junior W.A. are progressing favourably with their work, and have already obtained their Memory Badges, their next objective being Handicraft Badges.

Sunday School has re-opened with a full staff of teachers. This will continue as before, with the regular G.B.R.E. lessons, and pupils will participate in the annual examinations. As we go to press, a chicken-pox epidemic is raging, which has reduced the choir to four members, nevertheless, they are carrying on.

Archdeacon Tackaberry visited Heath early in September and introduced the duplex envelope system with gratifying results. Crop conditions throughout this entire district, while good, are definitely not of the "bumper" variety as anticipated earlier in the year, which is somewhat disappointing to all concerned.

The Service of Harvest Thanksgiving was held at St. Patrick's, Heath, on the 11th of October with the church packed to overflowing, extra seating arrangements having to be made, and thanks are due to the willing helpers for the decorations.

Sunday School was organized at Heath last summer, and is going forward with considerable enthusiasm. The pupils here will also compete with other schools in the G.B.R.E. examinations.

On the 13th of October the W.A. held the first card party of the season in the church

basement, and although the attendance was not as large as had been hoped and planned for, all who were present were unanimous that it was a most enjoyable evening.

We are eagerly looking forward to the next visit of the Bishop—sometime in November it is believed.

The entire Parish extends congratulations and heartfelt good wishes to the Bishop and Mrs. Barfoot.

## Rural Deanery of Wetskiwin

### CAMROSE

The Rev. A. Wallis, Rector

We enjoyed the Revd. Burkwall's visit very much. There is something inspiring about these veteran Missionaries, and embers which had been quietly glowing, began to flicker into the dignity of a flame. Certainly they would not give their years and their learning to the mere idea of a vague Being; they "know Whom they have believed" and have proved Him sufficient for all their need.

Mrs. Veal's Group held a very successful Party in the Hall, and a nice sum of money will go towards the purchasing of new Prayer and Hymn Books. Mrs. Maglis gave a handsome crocheted luncheon set, which added substantially to the amount. We thank these members very much for their effort, also Sgt. G. M. Wright for being a most efficient M.C., and all others who contributed to the enjoyment of the evening.

The "Young Married Group" tried a Rum-mage Sale with some misgivings. However, in spite of their qualms it went off very well, with most satisfactory results. They would like to thank Mrs. Veal, a veteran on rum-mage sales, for her able assistance.

### Harvest Cleanings—

**Morning:** "There are adverse conditions, but this is not God's fault, and in spite of world chaos, God's promises are being fulfilled; it is in the world of man where all is not well."

The weeks of the Harvest are of God's appointing (5 Jer:24) and nothing is haphazard in His Immemorial Plan.

**Evening:** (Romans 1.8) "I thank my God . . ." In the midst of a busy life, at times with everything against him, St. Paul found time to thank God. We can be thankful for Mind; for power of choice; for the Sacrifices through which we get our right to live; for heroism. There is great darkness, but thank God for His Light in the darkness."

The Choir sang: "He Shall Feed His Flock" and "Ye Shall Dwell in the Land".

The church was beautifully decorated, and we say "thank you" to those who helped, and to those who gave of their best. With regard to the special envelopes also, 'thank you'.

The W.A. of St. Andrew's have been busy during the past few weeks working on a quilt to be handed to the Red Cross, and through the efforts of Cpl. G. R. Fuller, were able to secure the signatures of H. M. King Haakon of Norway, H. R. H. Olav, the Crown Prince, and his wife Princess Martha, also that of his



Aide-de-Camp, Mr. N. R. Ostgaard, who kindly sent back the autographed block. This should prove very interesting to the recipient.

The choir, owing to the increase in numbers, has been able to do a little Anthem work. There is a great deal to be said for the faithful few who, no matter what the weather or the number, have turned up week after week. We are grateful to Mrs. Cary for presiding at the organ during Mrs. Freeman's recent illness. We are going to miss the Devonshire boys when they leave us in a short while, and the Rector would be glad to hear of other boys willing to fill up the ranks.

**AYPA**—By the time this is in print, we hope that our Young Peoples' Association will be started on its winter season. There's a great difficulty at the present time to get young people. Air Cadets, Nursing classes, etc., take us so much of their time. However, here's to success for the 1942 season. Though we be few, let us be staunch.

**Burial**—October 19th., Franklin G. Hardy, Aged 78.

### ST. DUNSTAN'S. BITTERN LAKE

The Rev. A. Wallis, Rector

The Harvest Thanksgiving Service, held on October 4th, a beautiful Autumn day, was well attended. The church had been tastefully decorated by the W.A. with flowers, grain and vegetables, the latter particularly being a mute testimony of the bountiful harvest.

During the busy harvest season W.A. meetings have been discontinued for a few weeks, but will be resumed again very shortly.

## The Rural Deanery of Vermilion

### THE CLANDONALD MISSION

THE REV. F. A. PEAKE, Vicar

Our Harvest Festival services were held at the beginning of October, in spite of the fact that the harvesting was by no means complete. Threshing is still in progress in many districts, although it has been hindered somewhat by the early snow. The bulk of the vegetables given at the Harvest Thanksgiving services were taken this year, as last, to St. John's House where the Sisters were very glad to have them. A very thoughtful letter of acknowledgment from the Sister Isabel is printed in this month's "Parish News-Letter."

As these notes are written preparations are going ahead for the Chicken Supper, held each year by the Clandonald W.A. Due to an oversight, it was originally planned for October 31st, the eve of All Saints', but has now been postponed until Saturday next, November 7th.

The A.Y.P.A. recommenced its activities last Sunday but the attendance at the Corporate Holy Communion was very disappointing. At the Fire-side after Evensong we were very glad to welcome L/Cpl. W. Kimber, C.W.A.C. Miss Kimber has spent most of her life in China, gave a most interesting talk on her experiences there. She spoke more particularly of recent events in the Sino-Japanese war, and the part that youth is playing therein.

We shall be sorry to lose Ray Mayhew, immediate past president of the Branch, who goes to Edmonton this month. Don Fauch left some time ago to continue his schooling in Vermilion, and Kay Free,

a faithful Sunday School teacher, leaves this month to go into training as a nurse. The continual drift of our young people either to the cities or the armed forces presents a very real problem to the rural clergy and makes the work of the A.Y.P.A. extremely-difficult.

We look forward to having the Rev. S. J. Bell, vicar of Mannville, with us on November 15th for the services at Clandonald and Irwinville on that day. Mr. Peake will take the services in the Mannville Mission.

Christmas is less than two months ahead and a small choir has begun to practise for the carol service at Clandonald. We are still handicapped by the lack of a regular organist.

### VERMILION DEANERY W.A. MEETING

The Annual meeting of the Vermilion Deanery of the W.A. was held on Friday, October 9th. The Session opened with a celebration of the Holy Communion in St. Saviour's Church at which the Rev. S. J. Bell of Manville was the Celebrant and Preacher, the rural Dean assisting with the Celebration.

The meetings were held in the Memorial Hall, kindly lent for the occasion. Though the attendance was not as good as usual owing to the late harvest, those present much appreciated the programme provided. Three members of the Diocesan Board were present, the Honorary President, Mrs. Chamberlain; the President, Mrs. Tackaberry, and the Little Helpers' Secretary, Mrs. Fishbourne. There are 11 branches in the Deanery. Four sent in written reports, four were represented and gave their reports, one has disbanded and two were not heard from. The Diocesan Officers each gave a short address, stressing the need for increasing the membership, and work with the youth of today.

Captain Haweis of the C.W.A.C. gave us an interesting account of the activities of the C.W.A.C. and some of the problems encountered. Lance-Corporal Kimber of the C.W.A.C. who has lived most of her life in China, told us of some of her experiences in a town occupied by the Japanese and of the fine courage of the Chinese and the wonderful example of the Missionaries.

The Rev. E. Slater of the Prince Rupert Coast Mission told us of his work, illustrated with lantern slides. (Mr. Slater also visited the Training Centre of the C.W.A.C. and gave his illustrated talk to the Trainees, and members of the staff.)

The President, Mrs. Leversedge, said a few words in memory of a faithful member who has been called to the higher service, Mrs. Alex Taylor, who had been a member of the W.A. from 1910 to the time of her death. She will be much missed by all who knew her.

Our grateful thanks to all the speakers for their inspiring talks, and to the Rev. S. J. Bell for his thoughtful address at the Celebration.

The afternoon closed with a sociable cup of tea at the Rectory.

The new officers for 1942-43 are: Hon. President, Mrs. W. Leversedge, Vermilion; President, Mrs. Rutherford, Manville; Vice-President, Mrs. Hagen, Clandonald; Secretary-Treasurer, Miss Bury, Vermilion.



# THE WOMEN'S PAGE

Editor: Edith Peace

It is surprising how quickly we settle down after an exciting few days. The receptions to the Bishop and Mrs. Barfoot were really exciting, and one could not help wishing that every parish throughout the whole Diocese could have been present in force. Somehow there was an intimacy about both functions, as though we were honouring someone in our own immediate family. I wonder if you felt like that? It is so much nicer when we can take a deeply personal interest in our Bishop and his wife, and feel that they really belong to us. I like to do that with my own clergyman, too.

Mrs. Barfoot was all that we wished her to be, and she looked so sweet and friendly in her beautiful rhapsody blue wedding gown. And, when she spoke to us, she was so natural and happy. I am sure both the Bishop and his bride felt the power of the warm welcome and abundant goodwill on every hand. Many of us will look forward to the privilege of meeting her at the See House, which, I hear, is so much more attractive than the former See House.

\* \* \*

I must confess to a little disappointment. I hoped that a number of readers would send me some little contributions to this page, but so far there have been none. I almost felt like resigning after one month! Please do send me anything you think will help the cause of the Diocese, and *your* Women's Page.

\* \* \*

I have always liked the name Dorothy. It means, "gift of God". Last week I heard a new expression, "Present from Heaven", and I thought how beautiful and touching it was. A young airman, with all the promise of an exceptional career opening before him, lost his life in a raid over the continent. About a month after the news of his death had been received, some parcels arrived from him. They had been mailed before his fatal flight, and now they came as "presents from heaven", so full of understanding love and sympathy. One was a large-type Bible, a gift for his grandmother. The others were deeply personal gifts, showing how much his family had been in his thoughts. Presents from Heaven, they called them. I came across this prayer of Bishop Brent the very next day:

"We give them back to Thee, dear Lord, who gavest them to us. Yet as Thou dost not lose them in giving, so we have not lost them by their return.

"Not as the world giveth, givest Thou, O Lover of souls. What Thou gavest, Thou taketh not away; for what is Thine is ours always, if we are Thine, and life is eternal and love is

immortal, and death is only an horizon, and an horizon is nothing save the limit of our sight.

"Lift us up, strong Son of God, that we may see further, cleanse our eyes that we may see more clearly. Draw us closer to Thyself that we may know ourselves nearer to our beloved, who are with Thee. And while Thou dost prepare a place for us, prepare us for that happy place, that where they are, and Thou art, we may be."

\* \* \*

How powerful a phrase can become if repeated over and over again! I am thinking of the 3rd Victory Loan Campaign and the slogan "Nothing matters now but Victory". I hope that everybody realizes the need for supporting the Victory Loan, and sacrificing other things in order to do so. We should have no money to lend if the enemy were to triumph. But, for all that, I'm a little dubious about "Nothing matters now but Victory". There are a great many things which matter a great deal, as well as Victory. So often a phrase like that can be a cloak for wrong. People will excuse their excesses and their evil and blame it upon the war, instead of themselves. A victory which merely demonstrates that we are stronger in military might than the enemy, and which is won at the sacrifice of all the things which really do matter is no victory at all. Men who are unfaithful do not have to pretend that their unfaithfulness does not matter because of Victory. Nor should our young girls feel that they can hasten Victory by cheapening themselves. Truth, Honour, Chastity and Goodness all matter a great deal, as well as Victory, and victory without them, or at their expense is no victory at all.

\* \* \*

I came across this little poem entitled "For a Church Porch" which appealed to me and will, I am sure, to you.

"Friend, doff thy care

And gently lay

Thy earthly trammels all away.  
Weighted by things of sense and time,  
How can thy seeking spirit climb  
The holy stair  
Of praise, or prayer?  
Friend, doff thy care.

"Friend, enter in  
This hallowed place  
Has been a rendezvous of grace.  
Time and again man's weary soul  
Has come in sore, and gone out whole.  
Friend, enter in."



*Drink*



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